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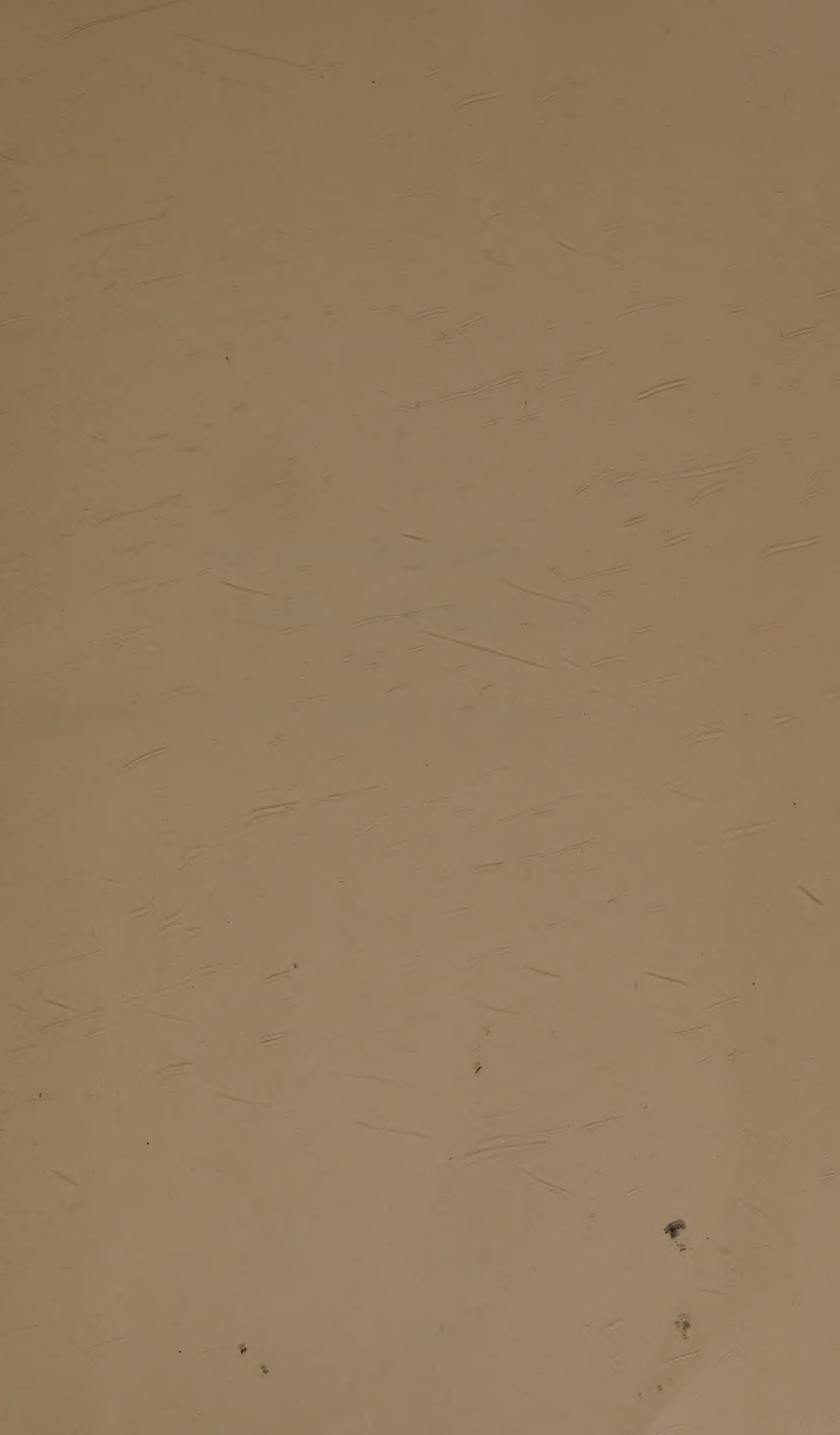
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AN INTRODUCTORY  
HEBREW GRAMMAR

WITH  
PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING

# HEBREW SYNTAX

BY THE LATE

A. B. DAVIDSON, Litt.D., LL.D.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS  
NEW COLLEGE, EDINBURGH

THIRD EDITION

"In every way well adapted for students and for practical teaching."—*London Quarterly Review*.

## KEY TO THE EXERCISES IN THE INTRODUCTORY HEBREW GRAMMAR

BY THE LATE

J. E. McFADYEN, B.A.(OXON), M.A., D.D.

PROFESSOR OF OLD TESTAMENT LANGUAGE, LITERATURE  
AND THEOLOGY, TRINITY COLLEGE, GLASGOW

"Cannot fail to be of the highest service to both teachers and students, while for lonely scholars it will indeed be a precious boon."—*British Weekly*.

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EDINBURGH: T. & T. CLARK, 38 GEORGE STREET

HEBREW



# AN INTRODUCTORY HEBREW GRAMMAR

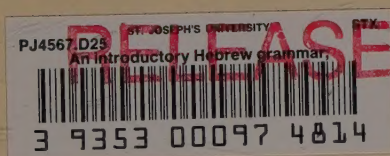
WITH  
PROGRESSIVE EXERCISES IN READING  
WRITING, AND POINTING

BY THE LATE  
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"INTRODUCTION TO THE OLD TESTAMENT" ETC.

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## PREFACE TO THE NINETEENTH EDITION.

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AT the request of the publishers I have undertaken the revision of the late Professor A. B. Davidson's *Hebrew Grammar*. With some reluctance, I confess; for it is always dangerous to touch the work of another man, especially when that other is a master, and his work, in its original form, has achieved an almost unique popularity, as attested by eighteen successive editions. But two considerations decided me to make the attempt. Firstly, eighteen years of experience in teaching the grammar and dealing with students in their initial struggles with the language, have convinced me that there were not a few perplexities which did not readily resolve themselves to men who had only an average stock of patience and linguistic interest. And secondly, the publishers gave me an absolutely free hand. Of the liberty thus generously accorded, I have made very ample use. With the exception of the vocabularies (which, however, have been slightly extended by the addition of proper names) and of the exercises for translation (which again have been in places considerably modified) little remains of the original *Grammar* but the order of the sections.

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision.

(i.) The very important sections 1-10, on a complete under-

standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.<sup>1</sup> (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

<sup>1</sup> Throughout the translation exercises, *e.g.*, I have indicated the *Methegh*; also the accents *Silluq* and *'Athnah*, where the vowels were affected.



analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (*e.g.* on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner's standpoint, and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very

little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

Despite the many modifications which I have introduced, I have worked with a full sense of the respect and gratitude due to the noble scholar whose vital interpretation of the Old Testament so charmed and stimulated the successive generations of students and preachers who fell under its spell; and I could not wish for the grammar, in its new form, any better fortune than that it should win as many friends and exercise as wide an influence as it has done in the past.

I desire to acknowledge my special obligations to Professor Arthur Ungnad's *Hebräische Grammatik*, which seems to me the most attractive treatment the subject has received in our generation.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,  
GLASGOW,

23rd September 1914.

## PREFACE TO THE TWENTIETH EDITION.

---

In a little more than a year, another edition of the *Grammar* has been called for. This fact, coupled with assurances I have received from many parts of the world, —from professional scholars and teachers on the one hand, and from students on the other—encourages me in the hope that the revision was not undertaken in vain.

This edition is not a mere reprint of the last. The book has been entirely reset. I have numbered practically every paragraph in this new edition throughout, so that it ought to be more convenient for purposes of reference.

I have also incorporated suggestions submitted to me by various scholars, more particularly by the following, whom I desire herewith to thank—Rev. Canon Fowler, D.C.L., Hebrew Lecturer in the University of Durham; Rev. Prof. A. C. Welch, Th.D., of New College, Edinburgh; Rev. Prof. J. A. Selbie, D.D., of U.P. Church College, Aberdeen; and the Rev. Prof. J. Strahan, D.D., of Magee College, Londonderry.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,

GLASGOW,

1st July 1916.

## PREFACE TO THE TWENTY-FIRST EDITION.

THE urgent demand for a new edition of the *Grammar* is a welcome reminder that the upheaval caused by the Great War has not so seriously affected the study of ancient languages as some had feared. This is as it should be. The present is rooted in the past, and the accurate knowledge of a great literature is impossible without some acquaintance with the language in which it was written.

I have taken the opportunity of removing a few slight typographical blemishes, and of incorporating, where possible, suggestions made by various scholars, in particular by Geoffrey N. Bacon, Fellow and Tutor of St. Chad's College, Durham.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,  
GLASGOW,  
11th November 1921.

## PREFACE TO THE TWENTY-FOURTH EDITION.

THE demand for a new edition of the *Grammar* has furnished me with the opportunity of improving it at many points.

JOHN E. MCFADYEN.

TRINITY COLLEGE,  
GLASGOW,  
2nd December 1932.



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## INTRODUCTION.





## INTRODUCTION.

THE beginner should enter upon his study of Hebrew with the assurance that it is not only not more difficult, but in some important respects easier, to acquire a working knowledge of that language than of most others. With a reasonable amount of intelligent application, he will more quickly learn to read a piece of ordinary historical narrative in Hebrew than in Latin, Greek, or German.

Hebrew, of course, has difficulties of its own, which must be frankly faced. Of these the three which meet the beginner on the threshold are (i.) the strangeness of the alphabet, (ii.) the fact that the language is read from right to left, and (iii.) the unlikeness of some of the sounds to any in our own language. A little practice reduces the first two difficulties to the vanishing point: the third is more serious. There are, *e.g.*, two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus if, for the one *k* which appears in *kōl*, the word for *all*, we substitute the other *k*, we get the word for *voice*. Unless, therefore, we learn from the beginning to make some distinction between these sounds—and this is not easy—in pronunciation, we shall be in perpetual danger of confusing totally dissimilar words. (iv.) Another difficulty is that the roots are almost entirely trilateral,<sup>1</sup> with the result that, at first, the verbs at any rate all look painfully alike—*e.g.* *malak*, *zakar*, *lamad*, *harag*, &c.,—thus imposing upon the

<sup>1</sup> עקרב *qrḇ* may be a genuine quadrilateral; but behind most quadrilaterals (cf. כרמל *krml*, *garden-land*) lies a trilateral root (*e.g.* כרם *krm*, *vineyard*). There are probably also biliteral roots (§§ 40, 42).

memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire, inire, abire, redire*, &c.; *ἐκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν*, &c.; *ausgehen, eingehen, aufgehen, untergehen*, &c. Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

But against these difficulties have to be set facts which weigh more heavily on the other side. (i.) The working vocabulary of Hebrew is comparatively small. Many rare words occur, as we should expect, in books like Job; but the running vocabulary of average prose is meagre and simple. To know a dozen or even half a dozen chapters thoroughly is to have the key to an immensely wider area. (ii.) The noun has no case-endings, and the verb has only two tenses. What a contrast with the elaborations of Latin and Greek, especially, *e.g.*, of the Greek verb! (iii.) Hebrew syntax, though it has many subtleties of its own, is, broadly speaking, extremely simple, as a glance at any literal translation of the Old Testament, with its ever recurring *and*, will show. The clauses in a Greek or Latin sentence are built together: in Hebrew they are laid together. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and relation to each other and presented as an artistic whole—it may be with only one principal verb. The Hebrew habit is to co-ordinate rather than to subordinate, and one principal verb follows another with a regularity which reminds one of the simple speech of children. A piece of idiomatic Greek, such as the introductory words of Luke's Gospel, does not readily go into Hebrew. Even simpler Greek would become simpler still in Hebrew. Take, *e.g.*, Mat. 27. 28–30: *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιξαν αὐτῷ . . . καὶ*




ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed," &c. Manifestly this makes for syntactical simplicity. (iv.) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, *e.g.*, are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,<sup>1</sup> for which the Old Testament in the sphere of human life so persistently and eloquently pleads.


<sup>1</sup> Cf. the striking words in Deut. 16. 20, "Justice, justice shalt thou pursue." Illustrations of the principle of compensation will appear *passim*.

# OF SOUNDS AND WRITING.

## § 1. HEBREW ALPHABET.























Name.	Form.		Sound and Sign.	Signification of the Name.	Numerical Value.
<i>Ā-leph</i>	א	Final.	ʾ	Ox	1
<i>Bêth</i>	ב		b, bh	House	2
<i>Gĕl-mel</i>	ג		g, gh	Camel	3
<i>Dâ-leth</i>	ד		d, dh	Door	4
<i>Hē</i>	ה		h	Air-hole <i>or</i> Lattice-window ?	5
<i>Wāw</i>	ו		w	Hook	6
<i>Zâ-yin</i>	ז		z	Weapon	7
<i>Hêth</i>	ח		ḥ	Fence	8
<i>Ṭêth</i>	ט		ṭ	Snake ?	9
<i>Yôdh</i>	י		y	Hand	10
<i>Kaph</i>	כ	ך	k, kh	Bent hand	20
<i>Lâ-medh</i>	ל		l	Ox-goad	30
<i>Mêm</i>	מ	ם	m	Water	40
<i>Nûn</i>	נ	ן	n	Fish	50
<i>Ṣâ-mekh</i>	ס		ṣ	Prop	60
<i>ʿĀ-yin</i>	ע		ʿ	Eye	70
<i>Pē</i>	פ	ף	p, ph	Mouth	80
<i>Ṣâ-dhé</i>	צ	ץ	ṣ	Fish hook ?	90
<i>Qôph</i>	ק		q	Eye of needle <i>or</i> back of head ?	100
<i>Rêsh</i>	ר		r	Head	200
<i>Sîn, Shîn</i>	ש	שׁ	s, sh	Tooth	300
<i>Tāw</i>	ת		t, th	Sign or cross	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; e.g. *š* (*sh*) suggests *tooth*, for which the Hebrew word is *shên*. These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which, e.g., the letter *‘ayin*, which means *eye*, was represented by , and the letter *tāw*, which means *cross*, by  or .

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2-4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants , DBR, for example, can be read to mean *speak*, or *speaking*, or *he spoke*, or *word*, or *pestilence*. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for *far*, *fare*, *fair*, *fear*, *fir*, *fire*, *for*, *fore*, *four*, *fur*, *fray*, *free*, *fry*, or *fro*. The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

*ṣ* is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly *ṣ* is mistaken for a *γ*, whereas *γ* (as in *yet*) must be represented by ' (*yôdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished: (1)    .  *k* is round,  *b* has a "tittle" (Mat. 5. 18) at the lower right-hand corner,  *z* is square, while  *g* is broken at the foot; (2)    .  *d* is square at the top,  *r* is round,  final *k* is like  *d*, but comes below the line; (3)    .  *h* is open at the top,  *h* is shut, and

ת *th* has a foot at the left ; (4) וּ וּ וּ. ו *y* does not touch the line, ו *w* does, ז *z* has a cross-stroke at the top and is wavy, while ך final *n* comes under the line ; (5) ס ס. ס *s* is round, and ן final *m* is square ; (6) ט ט. ט *t* is open at the top and ן *m* open at the foot ; (7) צ צ צ. צ (transliterated by ' ) has its tail turned to the left, ץ *ç* curves first to the right, ף final *ç*, droops its tail straight down.

2. It is very important to learn from the beginning, so far as possible, the distinctive sounds of the various consonants for which we have no precise equivalent, and especially of those consonants whose sounds more or less closely resemble each other. Hebrew, *e.g.*, never confuses ט (*t*) with ת (*t*), nor כ (*k*) with ק (*q*), nor ה (*h*) with ח (*h*), nor ס (*s*) with צ (*ç*). The letter א (transliterated by ' ) expresses simply the emission of the breath. It may be well heard if in such words as *re-enter*, *co-operate*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath. Its appearance and effect at the beginning of a Hebrew word may be roughly compared to that of the letter *h* in the word *hour*. To transliterate the English word *am*, for example, into Hebrew, we should require to begin with the consonant א, representing the emission of the breath ; so that, ignoring the vowel (which we have not yet learned to write), the word would be אא (= ' *m*, not *am*).

The letter ח is a deep guttural sound like *ch* in the Scotch word *loch* or the German *Macht*.

The letter ע had also two sounds, the one a sharp guttural sound bearing the same relation to א that ח bears to the simple ח, the other a vibratory palatal sound like the French *r*. Greek could not reproduce this consonant adequately any more than English ; it transliterates it sometimes by a smooth breathing (אע = ' *Amalḥēk*), sometimes by a rough breathing (אע = ' *Halí*, also ' *Hlei*), sometimes by γ (אע = *Γázα*). Our transliteration is always ' , and some modern pronunciations scarcely distinguish it in sound from א ; but an attempt should be made to give it a guttural quality.

The *lingual* sound ט *t* is produced by pressing the flat of the tongue to the top of the mouth ; in ת *t* the tip of the tongue touches the teeth.



The letter  $\kappa$  *q* (by some transliterated  $\xi$ ) is much stronger than  $\kappa$  *k*, and is pronounced farther back—at the back of the palate. It must not be pronounced like *qu*.

The sign  $\psi$  *Shin* sounds *sh*;  $\sin$  sounds *s*, and  $\sin$  is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, *e.g.*  $\sin$  for  $\sin$  to *hire*.

The letter  $\zeta$  *z* is a sort of hissing *s*. It bears the same relation to  $\sin$  *s* as  $\zeta$  *z* does to  $\sin$  *t*. The traditional *ts*, which has sometimes been retained for conveniently distinguishing  $\zeta$  from the other sibilants  $\sin$ ,  $\sin$ ,  $\sin$ , is a quite incorrect transliteration.

3. The six letters  $\sin$   $\sin$   $\sin$   $\sin$   $\sin$   $\sin$  have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus:  $\sin$  *b*,  $\sin$  *g* (as in *gas*, never as in *gem*),  $\sin$  *d*,  $\sin$  *k*,  $\sin$  *p*,  $\sin$  *t*; when they have no point (*e.g.*  $\sin$ ,  $\sin$ , &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh* *ph* (= *f*) *th*—for which some scholars prefer to adopt  $\beta$   $\gamma$   $\delta$   $\chi$   $\phi$   $\theta$ .

4. The five letters  $\sin$   $\sin$   $\sin$   $\sin$   $\sin$  are written thus:  $\sin$   $\sin$   $\sin$   $\sin$   $\sin$ , when these letters happen to be the last consonant of a word.

All the finals except  $\sin$  have a tail coming below the line, and no other letter except  $\kappa$  comes below the line.

$\sin$  begins above the line.

#### EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בית, דבר, ירד, ירך, גנב, זקן, ימט, מעט, עצה, החשך,  
קצף, כפים, מגן, מים, רצה, כנען, אתה, און:

*bh*, *b*, *l*, *lm*, *ml*, *st*, *shn*, *lkh*, *gdh*, *dgh*, *qwm*, *rç*, *kph*, *çw*,  
*hm*, *mç*, *mt*, *ç*, *r*, *m*, *yyn*, *ngn*, *mym*, *wphph*, *hms*, *çyc*, *tmm*.

*N.B.*—The forms *bh*, *gh*, &c., represent  $\sin$ ,  $\sin$ , &c., without the dot; *b*, *g*, &c., the dotted letters  $\sin$ ,  $\sin$ , &c.

## § 2. VOWEL SOUNDS. VOWEL LETTERS.

1. The vowel system is of fundamental importance. It can only be completely understood by watching the transformations which the vowels of a word undergo in the living



language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

2. *Vowel Sounds*.—The three primary vowel sounds are A I U (pronounced *ah ee oo*), and these may be either long or short. Though it would be scientifically more accurate to begin with the short vowels, let us begin, for convenience' sake, with the

(1) *Pure long vowels*.—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭēl* is a pure long vowel; that is, nothing that can happen to the word (*e.g.* the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha* = *gul-lai-tha* = *gul-lê-tha*; and *haw-shîbh* = *hau-shîbh* = *hô-shîbh*. (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words; *e.g.* Hebr. *shālôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtilu*: cf. *stone*, Old Eng. *stan*.) Thus the pure long (including the diphthongal) vowels are *â ê î ô û*, all unchangeable, and indicated in transliteration by the circumflex accent. The pure long *â* is much the least common.

(2) *Tone-long vowels*.—In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so-called tone-long vowels, which are long only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-

stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls—in *Hebrew*, as a general rule, the last syllable. In the noun *présent*, e.g., the first syllable is the tone-syllable; in the verb *présent*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6), the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels*. Thus, neither of the vowels in *dābhār* (דָּבָר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be *ā*; it might conceivably be *ē* or *ō*, but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e.g. *dibhārē*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the *ē* of *qôṭēl* almost vanishes in the plur. *qôṭēlīm*: this is possible only because *ē* is a tone-long (not a pure long) vowel. The *ō* and the *ē* in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are *ā ē ō* (but not *ī* nor *ū*), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; e.g. pure long in tone *gādhōl*, 'āšîr; in pre-tone *qôṭēl*, *hēkhāl*.

(3) *Indistinct vowels*.—The great strength of the Tone in Hebrew has the further curious effect of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small *e* above the line. For example, the plural of *dābhār*

is *d<sup>e</sup>blārîm*: The last syllable has, as usual, the tone; the pretonic syllable has a tone-long vowel; and the original long vowel *ā* (long in *dābhār* because it was pretonic), now that it is two places from the tone, vanishes into the indistinct <sup>e</sup>. This, of course, can never happen where the first vowel is *pure* long; e.g. *kôk<sup>h</sup>hābh* could never become *k<sup>h</sup>khābhîm*, but only *kôk<sup>h</sup>hābhîm*, though *rōmah* (with only a tone-long *ô*)<sup>1</sup> naturally becomes *r<sup>e</sup>māhîm*. When this indistinct sound is attached to one of the four guttural letters ך ם ן ף, it becomes more distinct, and definite vowels are written, less distinct than full vowels, but more distinct than the indistinct vowel which follows ordinary consonants. These vowels are transliterated by <sup>a e o</sup> above the line; thus, *h<sup>a</sup>môr*, *ʳmôr*, *h<sup>e</sup>lî*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this <sup>e</sup> (with gutturals) and the other.

(4) *Pure short vowels*.—The three primary pure short vowels are *a i u*: *a* could be deflected into *e* (cf. *a* in *many*: and *ketch* for *catch*) and even into *i* (as *instant* in careless speech becomes *instint*); *i* could be deflected into *e* (as *kitchen* in careless speech becomes *ketchen*), and *u* into *o*—the root *qudsh*, seen in (*el*) *quds*, the modern Arabic name for Jerusalem, becomes, with suffix, *godshî*. But these bald statements can hardly be understood till we come to the study of actual words. The short vowels are therefore *a e i o u*, and, in transliteration, receive no accentual mark.

3. *Vocalization*.—(a) All the Semitic Alphabets consisted originally of consonantal signs only (§ 1. 1). In course of time the need, or at least the desirability, of expressing in some way the vowels of a word came to be felt. To meet this need, instead of adding new letters to the alphabet, three of the existing consonants, ך ם ן,<sup>2</sup> were drawn upon to

<sup>1</sup> This word belongs to a familiar group of nouns in which, for good reasons to be afterwards explained (§ 29), the penult has the accent, while the last syllable is unaccented.

<sup>2</sup> ן, as an indication of long *a* (e.g. שָׁנָא *shēnâ*, *sleep*), may be here ignored, as it is rare and late. Such a form as קָאָם for *qām* (*he arose*) is extremely rare.

represent certain vowels.<sup>1</sup> As these signs, however, were not now *exclusively* reserved to represent vowels, but could still retain their full consonantal force, this device might be supposed to lead to confusion. In point of fact this is not so: for, as every Hebrew syllable must begin with a consonant, these letters, if they appear at the beginning of a syllable, are necessarily consonantal; they will (with one or two trifling exceptions) be vocalic only at the end. In ם, e.g., the ם is consonantal (*yām*, sea), in מי it is vocalic (*mî*, who). Similarly הם is *hēm* (they), but מה is *mâ* (what).

At the end of any other syllable than the last, however, ה has its consonantal force of *h*; e.g. מהפכה = *mahpēkhâ* (overthrow). Here the last ה represents a vowel, but the first is a consonant: this, however, is perfectly natural, as the root verb, from which this noun comes, is הפך *haphakh* (to turn), where ה, coming first, must be a consonant.

(b) On account of their being used to indicate vowels, the letters ם ך ף ץ have sometimes been called *vowel letters*, or vocalic consonants (also *matres lectionis*); it is altogether reasonable that these letters should be reserved to indicate only important vowels. Generally speaking, therefore, they are never used to indicate short vowels (in the few cases where this happens, it is considered an anomaly, and attention is called to it in a footnote to the Hebrew text): it would not be even conceivable that they should be used to indicate the indistinct vowel <sup>e</sup>. They represent therefore the long vowels; and, broadly speaking, the pure unchangeably long rather than the tone-long. This, too, is eminently reasonable, that the vowels most deserving consonantal representation are those which, like the consonants, form an integral and immovable part of the word.

(c) The following is the usage, when the consonants in question are used to represent vowels:

<sup>1</sup> This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e.g. *a* before ך (i.e. *aw*) would pass (through *au*) into *ô*; so *uw* into *û*; *ay* (*ai*) into *ê*; and *iy* into *î*. Thus ך would come in time to stand for long *o* and *u*, ף for long *e* and *i*.

- ה represents, chiefly,<sup>1</sup> the long *a* ;  
 י represents the long *i* or the long *e* ;  
 ו represents the long *o* or the long *u* .

Thus, independently of the special system which was later devised for the accurate representation of the vowels, we know that מה is *ma*, לי *li* or *le*, לו *lo* or *lu*, סוסי *sosi*, *sose*, *susi* or *suse*. Only a knowledge of the language, of course, will enable us to decide between these possibilities; but within these narrow limits words containing long vowels may be accurately read.

(*d*) But though ה represents, as a rule, long *a*, it does not follow that every long *a* should be represented by ה; in point of fact, this distinction is reserved only for a long *a* at the end of a word.<sup>2</sup> E.g. סוסה = *sûsâ* (*mare*), but *dābhār* = דבר (*word*), and even *qāmîm* = קמים (*arising*, plu. ptc.).

(*e*) Similarly, at the end of a word, all the other long vowels, *e*, *i*, *o*, *u*, are regularly represented by a consonant: קמי = *qâmê* or *qâmî*, קמו = *qâmô* or *qâmû*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: e.g. לבב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שירה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בקר, *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כוכב, *kôkhābh* (*star*), where the *ô* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantally, this is not invariable: e.g. *qîṭôr* קיטור (*thick smoke*), may also be written קטור or even קטר; so *qôṭēl* = קוטל or קטל (*kill*ing, ptc.), *k'rûbhîm* כרובים or כרבים (*cherubs*). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: e.g. *lēbhābh* could not be ליבב. So, for *qôṭēl* we may not write קוטיל or קטיל.

<sup>1</sup> Sometimes also long *e* and *o*, but never *i* or *u*.

<sup>2</sup> The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus כן, not כה, &c. Cf. § 19.



EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מה, מי, מימי, לי, לו, לין, לון, שירו, קומה, לולי, שירות,  
היניק, הושיעה, סוסים, הוריתי, קול, קולותינו, עוף, הובישו,  
הילולי, הוליכו, נא:

Write these Hebrew words, expressing the vowels by *vowel letters*:

qûm, qôm, shîr, shîrîm, şûs, şûsôthênû, qôç, lî, lô, lû, mê,  
mêshîbh, môth, hêlîl, hûl, hîlâ, hôçî', çîph, mêqîç, tõbhê, nîrî.  
hôshîbhû, hôlîkhû, lûlê, mênîqôthênû.

### § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. *E.g.*, Gen. 47. 31, "Jacob bowed upon the head of the *bed*" (miṭṭâ); but in LXX, "of the *staff*" (maṭṭe). (Cf. Heb. 11. 21.) The consonantal outline is the same for both words, הַמַּטָּה: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the *Edom* of the original becomes *men* (= Hebr. 'adam) in the translation (cf. Acts 15. 17); and in Zeph. 1. 10, "the *fish-gate*," הַדְּגָיִם *haddāghîm* of the original, becomes "the gate of the *slayers*," הַרְגָיִם *hôr'ghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ד with ר.) The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important



branch of study. The word for "tradition" is *Massôrâ*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and seventh centuries ; neither Jerome (d. 420 A.D.) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic ; the new signs, however, are not regarded as integral parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.












FIRST CLASS.	SECOND CLASS.	THIRD CLASS.
A sound.	I and E sounds.	O and U sounds.
Short vowels	<p><i>hîreq</i> — <i>i</i> pin e.g. יִן <i>mîn</i></p> <p><i>šghôl</i> — <i>e</i> pen e.g. יֵן <i>helqām</i></p> <p><i>hîreq</i> — <i>ē</i> ravine e.g. יֶן <i>hāšādîh</i></p>	<p><i>qibbûṣ</i> — <i>u</i> put e.g. מִשְׁלָכִי <i>mushlākîh</i></p> <p><i>qam</i>, <i>hātūph</i> — <i>o</i> on e.g. מִשְׁלָכִי <i>hodlshām</i></p>
Long vowels	<p><i>qāmeṣ</i> — <i>ā</i> calf e.g. קָם <i>qām</i></p> <p><i>qām</i> — <i>ā</i> true e.g. קָם <i>qām</i></p> <p><i>hōlem</i> — <i>ō</i> bone e.g. הֹלֵם <i>dôr</i></p> <p><i>hēq</i> — <i>ē</i> pain e.g. קָה <i>hēq</i></p> <p><i>kābhēdh</i> — <i>ē</i> pain e.g. קָה <i>hēq</i></p>	<p><i>shūreq</i> — <i>ū</i> true e.g. שֻׁרֵק <i>hōq</i></p> <p><i>qibbûṣ</i> — <i>u</i> put e.g. מִשְׁלָכִי <i>hōq</i></p>
Indistinct vowels	<p><i>qām</i> — <i>ā</i> calf e.g. קָם <i>qām</i></p> <p><i>qām</i> — <i>ā</i> true e.g. קָם <i>qām</i></p> <p><i>hōlem</i> — <i>ō</i> bone e.g. הֹלֵם <i>dôr</i></p> <p><i>hēq</i> — <i>ē</i> pain e.g. קָה <i>hēq</i></p> <p><i>kābhēdh</i> — <i>ē</i> pain e.g. קָה <i>hēq</i></p>	<p><i>qām</i> — <i>ā</i> calf e.g. קָם <i>qām</i></p> <p><i>qām</i> — <i>ā</i> true e.g. קָם <i>qām</i></p> <p><i>hōlem</i> — <i>ō</i> bone e.g. הֹלֵם <i>dôr</i></p> <p><i>hēq</i> — <i>ē</i> pain e.g. קָה <i>hēq</i></p> <p><i>kābhēdh</i> — <i>ē</i> pain e.g. קָה <i>hēq</i></p>

N.B.—In the above illustrations I have intentionally written words involving the pure long *ā* without the vocalic letter ' which usually accompanies them, in order to exhibit the vowel signs by themselves. The customary spelling will be explained in § 4.


(1) This vocalic system, ingenious and comprehensive as it is, has one or two disadvantages, which, however, are more apparent than real. (a) It does not distinguish between long *i* and short *i*. E.g. in הִשְׁמָדָם (*he destroyed them*) the first *i* (in *hish*) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be *dhām*, not *ām*, consequently the second syllable is not *midh*, but *mi*: and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (*i.e.* one ending in a consonant) is short, while the vowel of an open syllable (*i.e.* one ending in a vowel) is long. Therefore the first *i* is short and the second long, and there is no real confusion:—*hish-mî-dhām*.

(b) The risk of confusion, however, would seem to be much greater with the sign  $\text{ְ}$ , which may represent two vowels not only of different classes (first *ā*, and third *o*) but even of different quantity (long *ā*, and short *o*). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as *a*, in words like *small*, is pronounced like *o*, and as, in some parts of England, words like *demand*, *command*, are pronounced not quite, but almost, like *demond*, *commond*, with the *o* somewhat sustained—something like *demawnd*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by  $\text{ְ}$ , by pronouncing the one as *ā* and the other as *o*. Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt; e.g. in בֹּקְרָם (*boqrām*, their morning) the last  $\text{ְ}$  is *ā*, because the last syllable is accented, and therefore has the tone-long vowel (therefore *ā*), while the vowel of the first syllable, being shut and unaccented, will be short (therefore *o*). So שִׁפְךָ דָּם (two words treated as one) = *lishpokh-dām* (*to shed blood*). The same principle essentially applies to וַיָּאֲרֹם (*way-yā-qom*, “and he arose” (the dot in the *ו* doubles it, cf. § 7. 3, hence *yy*), though, for a reason to be afterwards explained (§ 23. 3. 4), the accent falls on the penult. This


syllable is open (and accented), therefore the vowel must be long (i.e. *ā*), the last syllable is shut and unaccented, therefore its vowel must be short (i.e. *o*). Thus this part of the word could not be *yoqom*, nor *yoqām*, nor even *yāqām*, but only *yāqom*.




(2) *Long and Short signs*.—(a) There are five short signs, viz. ,  (short), , , and ; and five long, viz. ,  (long),  or  (long),  and .

The pure long and the tone-long, *ā*, *ā̄*, &c., are expressed by the same sign.

(b) There is good ground for regarding , though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like מֶלֶךְ *mélekh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), e.g. תִּבְכְּיָנָה *tibhkhénā* (*they weep*, fem.), פָּאנֶקְחָהּ *pānēkhâ* (*thy face*).

(c) Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-hān* (*a table*). Long *û* was usually already represented in the text by *waw*, in which a point was inserted, forming *shûreq*, as קוּם *qûm*, pointed קוּם (*to arise*; not קוּם). When *waw* was not already expressed in the text, *û* was indicated by *qibbûç*, as קוּם *qûm*, pointed קוּם.

(3) *Indistinct vowels*.—(a) *Sh'wa simple and composite*.—The name *sh'wa* was given to that indistinctest of all sounds resembling the swift *e* in *the*, § 2. 2. 3. Its sign is . This *sh'wa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: e.g. קֶדֶם is in Greek Σόδομα, whence comes our Sodom) is now so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes.

(b) The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels, § 2. 2. 3. They thus seemed to stand midway between the simple *sh'wa* and true vowels, and are indicated by signs compounded of simple *sh'wa* and the three short vowels , , . Hence they are often named *Composite sh'was*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often

called *swift* or *hurried* short vowels: *ḥātēph pathah*, *ḥātēph ṣ̣ghôl*, *ḥātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, e.g. חֹמֶר *ḥômôr*, *ass* (not חֹמֶר), אֹמֶר *ômôr*, *say* (not אֹמֶר), חֲלִי *ḥ'li*, *sickness* (not חֲלִי); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as עֲנִי ('*an'ni*, *my bringing of clouds*), where עֲנִי ('*an'ni*) might have been expected.

(c) The sign of simple *sh'wa* , is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The *sh'wa* in this position is called *silent*, having no sound. E.g. in נִקְטַל *niqtāl* (*killed*, ptc.), the *p* has , under it, because, unlike נ and ט, it has no vowel of its own; on the other hand, ל, though, like *p*, it has no vowel of its own, is written without , because it is final.

(d) It is unfortunate that the same sign , should be used to indicate both sound and silence—on the one hand, an indistinct vowel, on the other, merely the end of a syllable; but, as we shall see, there is little possibility of confusion in practice. It ought to be remembered that two sounded or vocal *sh'was* cannot come together; e.g. such a form as דְּבַרִּי *d'bh'rê* is manifestly impossible: therefore when two *sh'was* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *sh'wa* ending the syllable (*yiq*), and the second the vocalic *sh'wa* beginning the new syllable *lû* (or perhaps even constituting by itself the second syllable *l'*; cf. § 5. 2).

(4) *Position of the vowel sign.*—(a) The vowel sign stands under the consonant after which it is pronounced, as מַר *mar*, *bitter*, נָמֶר *nāmēr*, *a leopard*; with the exception of *ḥôlem*, which stands over the left corner of the consonant which it follows, as הֹק *hōq*, *statute*, קָטֹן *qātōn*, *little*, and שֹׁרֶק *shûreq*, which has the compound sign, as סוּשׁ *śûṣ*, *a horse*. Final *kaph* occurs only with *qāmeç* and *sh'wa*, and these it takes in its bosom (not beneath it), as בָּרֶךְ, בִּרְךָ, *b'khâ*, *bākh*, *in thee*.

(b) A *ḥôlem* preceding ש coincides with its point, as מוֹשֶׁה *môshe*, *Moses*, not מוֹשֶׁה. But there is no possible ambiguity; for as the consonant ט at the beginning *must* have a vowel to follow it, and as none is visible, not even a *sh'wa*, the vowel must be concealed somewhere—it is really the vowel .

absorbed in the point of the  $\psi$ . Similarly a *hōlem* following  $\psi$  coincides with its point, as שִׁנָּה *sônē'*, *hating*. Here again there can be no dubiety: the word could not be read as *s'ne'*, which would be שִׁנָּה. The figure  $\psi$  will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper*. This could not be *osmēr*, for then we should have a word beginning with a vowel, which is impossible; יִרְפֹּשׁ *yir-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the  $\mathfrak{D}$  could not then be construed in the word at all. The first syllable is manifestly *yir*: the  $\mathfrak{D}$  must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded *sh'wa*. But there is no *sh'wa*, therefore the dot on the right tip of the  $\psi$  indicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *hōlem* precedes the letter  $\aleph$  at the end of a word or syllable, the point is placed on the right apex of the letter, as בָּא *bō'* (*enter*); when it follows, the point is on the left apex, as אָב *'ōbh* (*necromancer*). When the  $\aleph$  begins a syllable, the *hōlem* occupies its proper place, as בָּאִם *bō'ām* (*their entering*).

EXERCISE. TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

יָד, גֵּר, חֵן, חֶק, גַּם, עַל, שׁוּם, אִם, אֶת, עֶבֶד, בָּדָה, דָּב, צַר.  
צָרָה, עִיר, אָכַל, חֹזֶק, אֲשֶׁר, רָפֵשׁ, שִׁפְט, קָם, רָץ, רִוּץ, הִגֵּם,  
וְ, דִּבֵּר, אִמָּת:

gam, bôr, bôsh, shûbh, shîr, shôr, shām, hōq, 'im, 'im, kōl, qōl, 'am, har, rōbh, rûç, h<sup>a</sup>rōgh, çēl, hēq, māshāl, m'shal, qôṭēl, shālôm, yārûç, qômam, po<sup>o</sup>lô, 'šōph, heḥ<sup>e</sup>zîq.

#### § 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

(a) The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained



untouched. At the same time their own system was not a mere supplement to this, but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic, the effect of which is to confuse the beginner. Thus on the older system, *qôl* would be קול (*voice*), and *shîrâ* שירה (*song*); with the Massoretic vowels alone, these words would be respectively written קל and שר. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantally represented. Therefore we have the forms קול and שירה, in which the vowels are practically written twice. Forms like these graphically represent to us two widely separated stages in the development of Hebrew vocalization.

(b) A vocalic consonant, used as a *consonant*, is not usually followed by that same consonant used as a vowel: in such a case only the vowel sign is written, e.g. מצות *miçwôth* (*commandments*), in which the ו must be consonantal (*w*; cf. sing. מצוה *miçwâ*), is better than מצוות (in which the first ו would be consonantal and the second vocalic). Again, in such a word as עון *āwôn* (*iniquity*), the ו must be consonantal (*w*), as the first syllable is פ, and a consonant is needed to start the new syllable.

(c) There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word: consequently the same consonant is seldom twice thus used in consecutive syllables; e.g. שרים (*shêrîm* for שירים *songs*), קטלֹהוּ (*q'tālûhû* for קטלדוּ *they slew him*).

(d) When the consonantal letter is present (as in חֵק *hêq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (חִק) the syllable is said to be written defectively (*scriptio defectiva*). See also § 9.

(e) When vowels are written fully, i.e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *hôlem*, which is placed over the *waw*; e.g. חֵל (not חיל) *hêl* (*to writhe*); חיל *hêl* (*rampart*), but חול (not חול) *hêl* (*sand*).

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

## § 5. PRINCIPLES OF THE SYLLABLE. READING.

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; e.g. נָחָה *nāḥâ*, she rested, but נָחָה *nāḥâ'*, he led; so בָּנִי *bānû'*, they built, but בָּנִי *bānû*, in us. Usually, however, the accent falls on the last syllable of the word, e.g. יָשָׁר *yāshâr*, upright, זָקֵן *zāqên*, old; in certain cases it may fall on the penult, e.g. גֶּרֶן *géren*, horn; אוֹזֶן *'ózen*, ear (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; e.g. סֵפֶר *sēpher*, book; קָטַלְתָּ *qātáltâ*, thou hast killed.

2. *Kinds of syllable.*—A syllable ending in a vowel is called *open*, as קָ *qā*; one ending in a consonant is called *shut*, as קַל *qal* (*light, swift*). Every syllable must contain a vowel, and the *sh*<sup>e</sup>was or indistinct sounds are not usually considered sufficiently vocalic to form syllables; e.g. זִקְנִים *(elders)* would contain two syllables, *z'qē|nīm*. Some, however, regard *sh*<sup>e</sup>wa, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *z'qē|nīm*. In prose, little depends upon the decision of this question.

3. (a) *Vowel of the syllable.*—The vowel of an open syllable is long, e.g. חָ in חָכָם *hākhām* (*wise*); it may be short if it has the accent, as חַ in שָׁמַיִם *shā-má-yim* (*heavens*). The vowel of a shut syllable is short; it may be long if it has the accent. In נִקְטַל *niqtál* (*killed*, etc.), e.g., the *i* of the first syllable, which is shut, is short, while the *ā* of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign  $\text{ֿ}$  could not therefore be *o*, which, being short, would imply that the syllable was unaccented.) So קָטַנְתִּי *qātōntî*, I am little.

(b) The vowels *i* and *u* cannot stand in a shut syllable before *two* consonants, even with the accent. We shall see the bearing of this in § 40. 6 a.

4. (a) Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a

slight vowel sound after it represented by *sh'wa*, and thus hangs loosely between this syllable and the one following, e.g. *בִּקְטֹל* *biq'tōl*, in *killing*; which is not *biq-tōl* nor *bi-q'tōl*; יִשְׁרֵי *yishrē*, which is not *yish-rē* nor *yi-sh'rē* (though, without dividing into syllables a fair transliteration would be *biq'tōl*, *yish'rē*). If the first syllable were absolutely closed, the *sh'wa* would then necessarily be silent, whereas *sh'wa* in words of this kind (as will be seen when the forms are mastered) always represents an ultimate full vowel; e.g. the original word from which יִשְׁרֵי comes is יִשְׁרִים *y'shārîm* (sing. יִשָּׁר *yāshār*, *upright*), and the second vowel, it is felt, ought not to be allowed to disappear absolutely. The vocalic *sh'wa* therefore retains it, so far as it can be retained.

(b) Some scholars, however, emphatically deny the existence of the half-open syllable, treating the *sh'wa* in such cases as silent and the first syllable as shut. Sievers,<sup>1</sup> e.g., says: "A syllable is *either open or closed*: there is no such thing as an intermediate." The truth probably is that, for the reason given above, the *sh'wa* was originally sounded, but that in course of time, through rapid or careless speech, it gradually disappeared (just as the *e* has been lost in *past(e)ry*, and as in careless speech the *i* tends to be lost in *family*, and the *o* in *history*). We shall throughout regard the *sh'wa* in such cases as sounded, and the syllable as half open, as some phenomena we shall soon meet can perhaps be better accounted for on this assumption than on the other (§ 6. 2 e).

5. *Beginning of the syllable*.—Every syllable must begin with a consonant: such a word as *ore* would therefore in Hebrew have to begin with an א; thus אֹר or אֹר.

(The only exception is the conjunction וְ *w'*, which in certain cases is written וּ *u*; cf. § 15. 1 c.)

No syllable can begin with more than two consonants (nor even with more than one, if the *sh'wa* under the first consonant be held to constitute a syllable). When a syllable begins with two consonants, i.e. if the first consonant has no *full* vowel of its own, the two consonants must be separated by the slight vocalic sound indicated by *sh'wa*, simple or composite, which is placed under the first, as *קָטֹל* *q'tōl*,

<sup>1</sup> *Metrische Studien*, i. p. 22.

*kill*, חֶלְמִי *h'êlô-mî*, *my dream*; i.e. קטל and חֶלְמִי are not possible. Hebrew would not say *dream* or *plan* or *umbrella*, but *d'ream*, *p'lan*, *umb'rella*—forms which one may hear from very slow speakers,<sup>1</sup> especially if uneducated. So in modern Semitic speech, *Protestant* becomes *b'rrootestanti*. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus *Scotland* becomes 'iscotalandi<sup>2</sup> (cf. אֶרְוֶץ (rare) and אֶרֶץ *arm*; so Fr. *esprit* from *spiritus*; Ital. *lo specchio* for *il specchio*).

Thus the place of *sh'wa* vocal, simple or composite, is under the first of two consonants that begin a syllable.

6. *End of the syllable*.—(a) A syllable may end in a vowel or consonant, that is, be either open or shut (§ 5. 2). None but a final syllable can end in more than one consonant, and a final in not more than two (e.g. יָשַׁק *yashq*, *he waters*), and the two cannot be a double letter. Therefore such a form as קָל *qall* (letters are doubled by the insertion of a point, cf. § 7. 3) is impossible. In its stead appears simply קַל *qal* (*light*, adj.). A true double letter requires a vowel after it; e.g. קָלָה *qallâ* (fem. of קַל). The seemingly exceptional אַתָּה (*att*) *thou* (fem.), is explained by the fact that the word was originally אַתִּי *'attî* (then probably *'att'*).

(b) *Simple sh'wa* silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as נִקְטַל *niq-tâl* (*killed*). A consonant not sounded (i.e. quiescent) does not take *sh'wa*; e.g. רֵאשִׁית (*beginning*), not רֵאשִׁית *rê-shîth*; בִּימֵי (*in the days of* . . .), not בִּימֵי (because the א and י are not sounded), nor does a single final consonant (e.g. שָׁם *there*, not שָׁם), except *kaph*, which takes *sh'wa* in its bosom, probably to distinguish *kaph* כ from *nun* נ (thus לָךְ *to thee*, not לָךְ *lākḥ*). But two sounded consonants at the end of a word both take *sh'wa*, as קֹשֶׁת *qōshet*

<sup>1</sup> Cf. Mr. Chadband's eulogy of "Terewth" in *Bleak House* (ch. xxx.).

<sup>2</sup> Cf. Principal G. A. Smith, *The Early Poetry of Israel* (Schweich Lectures for 1910), p. 4. Ch. i. has a brief but illuminating discussion on the characteristics of the Hebrew alphabet.

(truth). If, however, the first is silent and consequently drops the sh<sup>e</sup>wa, the second drops it too; thus לִקְרַאת *liqrath*, because the *n* is silent.

Words ending in two consonants are rare.

(c) In a few words, e.g. הֵטָא *hēt*, *sin*, וַיָּרָא *way-yar*, and he saw, or showed, גַּיָּא *gay*, valley, the presence of the *n*, though now otiose, is justified etymologically, like the *n* in *condemn*.

(d) Rule for placing *Sh<sup>e</sup>wa*.—The rules in 5 and 6 regarding sh<sup>e</sup>wa (simple and composite alike) may be put briefly thus: *Sh<sup>e</sup>wa* (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word.

Examples on the Syllable:

קָטַל *qā-tāl*, קָטַלְתִּי *qā-tāl-tî*, קָטַלְתֶּם *q<sup>h</sup>-tāl-tém*, כָּרַבִּים *k<sup>h</sup>-râ-bhê'm*, יִשְׁקָלוּ *yish-q<sup>h</sup>-lû'*, הַבְּדִיל *habh-dî'l*, מַמְלֶכֶת *mam-lé-kheth*, עֲבָדִים *'bhā-dhê'm*, אֶלְהִידָא *'lô-hé-khâ*, יִלְדֵי *y<sup>h</sup>-lî-dhé'*, יָשָׁק *yashq*, יֵאָמַר *yē-'ā-mêr*, חִלְיָנוּ *h<sup>h</sup>-lā-yê'-nû*.

If, however, the vocal sh<sup>e</sup>was be counted as syllables (cf. § 5. 2), then we shall have *q<sup>h</sup>-tāl-tem*, *h<sup>h</sup>-lā-yê-nû*, &c.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES.

אֱלֹהִים, חֲלִי, חֲמֹר, אָרִי, מְרַחֵק, הַלְהֵן, נִשְׁקָלוּ, מִצְפָּצָפִים, לְמָנוּ, קָצִיר, לְאֻנָּשִׁים, הַקְטִילָה, הַקְטִיל, יָפֶת:

Write these Hebrew words: qôṭēl, qām, 'ekhtōbh, māqôm, wlô, mizmôr, qitlû, shāmáyim, qû'mû, lminêhû, ûlyāmîm, yéreq, lilqôṭ, mamlākḥâ, lshālôm, shmônîm, shnê, mqômî, yôcr-shîm, nilḥam, yisrâ'el, shmô, ná'ar, h<sup>a</sup>môrîm, le<sup>e</sup>-šôph, 'āmalnû.

*Note*.—In the above English words simple sh<sup>e</sup>wa, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Hebrew words and English transliterations.

## § 6. THE VOWEL SYSTEM AND THE TONE.

The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language



depends on them. They should therefore be very clearly grasped before passing on.

The following table is the same as that on p. 15, though the classes of vowels are placed in a different order, to show better some points of connection between them :

	FIRST CLASS. A sound.	SECOND CLASS. I and E sounds.	THIRD CLASS. O and U sounds.
(a) naturally long vowels			
(b) pure short			
(c) tone-long			
(d) vanishing of tone-long			
(e) . . . . . under gutturals			

As we have already seen, § 3. 2 b, *„*, though usually short, may be regarded as tone-long in the first syllable of words like *תִּגְלֵלָהּ* (written ' *תִּגְלֵלָהּ* ') as pure long in forms like *תִּגְלֵלָהּ* *tighlēnā* (they reveal, fem.), *סוּסֶיהָ* *sūsēhā* (her horses).

1. *Unchangeable vowels.*—The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *ā ī ū ē ō*. Thus the long vowel in the words *קָם qām* (he arose), *חֵם* or *חֶם hēq* (bosom), *שִׁיר shēr* (song), *קוֹל qōl* (voice), *סוּס sūs* (horse)—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably, having consonantal representation—remains unchanged through all possible transformations of the word. The pure short vowels also, standing generally in shut syllables (§ 5. 3 a), are from position unchangeable, because, if the syllable be truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are *a i u e o*. Thus the first vowel in the words *קָמְנוּ qāmnu* (we arose), *מֶרְחָק merhāq* (distance), *מִזְרָק mizrāq* (basin), *מוֹשְׁחָת moshhāth* (ruined, ptc.), *מוֹשְׁלָה mushlākh* (thrown, ptc.), is unchangeably short, because the syllable is shut.

2. *Changeable vowels.*—It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language





usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rîm*) and therefore requires a long vowel, וֹ; and the syllable before the pretonic being open (אֹ *ya* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. *sh'wa*: אֹ. עֹ. Thus the word whose original is יִשְׂרָאֵל becomes יִשְׂרָאֵל and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יִשְׂרָאֵל or יִשְׂרָאֵל. Naturally, the vowel of the syllable before the pretone cannot vanish into a *sh'wa* if it be an unchangeably long vowel (e.g. כּוֹכְבִּים *kôkhābhîm* (*stars*), manifestly could not become כֶּכְבִּים *k'khābhîm*, as the *ô* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. נִקְטְלִים *killed*, ptc. pl., could not become נִקְטְלִים. The syllable נִי *niq* is closed, and its vowel cannot be touched; besides, נִי would be an impossible form, as a syllable requires a full vowel).

In the illustration יִשְׂרָאֵל the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place; e.g. זָקֵן *zāqēn* (*old*), קָטָן *little*, לֵב *heart*.

ii. The rules may be summed up as follows: *the final accented shut syllable, and the pretonic syllable, if open, have tone-long vowels; the vowels before the pretonic are, where possible, reduced to sh'wa.*<sup>1</sup>

The vowel of the tone or pretone may, of course, happen to be long by nature: לָשׁוֹן *lāshôn* (*tongue*), נָשִׂא *nāsî'* (*ruler*), קוֹטֵל *qôṭēl* (*killling*), כּוֹכֵב *kôkhābh* (*star*).

iii. The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh'wa vocal*; thus יִשְׂרָאֵל from יִשְׂרָאֵל, לֵבִי (*my heart*) from לֵב, רִמָּחִים (*spears*) from רִמָּח.<sup>2</sup> Under *Gutturals* (§ 8), it is one of the *ḥatephs*, generally *ḥ. pathah* for vowels of first and second class (i.e. not *ḥ. s'ghol* for second class) and *ḥ. qāmeç* for vowels of third

<sup>1</sup> Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as בְּתָב *k'thābh* (*a writing*), יְקִים (*substance*).

<sup>2</sup> This word, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

class; thus חכמים from חכם (*wise*), חלבים (חלבִים) from חלב<sup>1</sup> (*fat*, noun), חדשים from חדש<sup>1</sup> (*new moon, month*).

(d) i. Two sounded sh<sup>e</sup>was must never come together (§ 3. 2. 3 d). When, therefore, through processes of inflection (e.g. ישרים *pl. absolute*, ישרי *pl. construct*, § 17) or composition (as when, e.g., the prepositions ב *in*, כ *as*, ל *to*, precede a word beginning with sh<sup>e</sup>wa: e.g. לְמֹשִׁיחוֹ *to his anointed*; cf. § 14. 1 b) this would happen, the first becomes a full short vowel, most commonly the vowel *hireq*. Thus the impossible ישרי becomes ישרי *yishrê*, and לְמֹשִׁיחוֹ becomes לִמְשִׁיחוֹ *lim'shîhō*. In the former word, as so frequently, an original *a* (seen in *sing. yashar*, יָשָׁר) has been thinned to *i* (cf. *instant, covenant* becoming in careless speech *instint, covenint*; cf. § 2. 2. 4).

ii. If the first of the sh<sup>e</sup>was be a composite (as will happen when the first consonant is a guttural, cf. § 8. 2 a) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh<sup>e</sup>wa. Thus חכמי (from חכם *wise*) becomes not חֲכָמִי but חֻכְמִי *hakh'mê*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; e.g. כנפי (from כנף *a wing*) becomes not כֲנָפִי but כֻנְפִי *kan'phê*.

(e) The new syllable arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יֵשׁ in ישרי and the חֵך in חכמי are not completely closed, for the sh<sup>e</sup>wa is not silent but sounded; nor yet are the י and the ח completely open, for that would make these vowels long, thus giving them an importance which the history of the forms shows that they do not deserve. A sh<sup>e</sup>wa in such a place (ישרי) would have no right to become a long vowel. The syllable is therefore commonly regarded as half open, because it is neither quite open nor quite closed.

These loose or half-open syllables become perfectly easy to understand when we remember that the sh<sup>e</sup>wa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh<sup>e</sup>wa, the sh<sup>e</sup>wa must be sounded, and the syllable to

<sup>1</sup> These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

which it belongs is regarded as half open. If it were to be regarded as closed, then the sh<sup>e</sup>wa would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. *E.g.* to consider the first syllable of יִשְׂרָאֵל as closed and the sh<sup>e</sup>wa as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יִשְׂרָאֵלִים, sing. יִשְׂרָאֵל). The only way of preserving this in the derivative form of the word is to treat the sh<sup>e</sup>wa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yishrê* rather than *yishrê*. This principle covers most of the illustrations of the half-open syllable. *E.g.* Imperatives (2nd pl.) like קָטַלְּךָ (*kill*) are half open, because the sh<sup>e</sup>wa corresponds to a full vowel in the singular קָטַל *kill* (i.e. *qīṭlū* from *q<sup>o</sup>tōl*: the original *ō* is now represented by *o*).

Similarly with nouns: בְּרָכָה *brākhâ* ( *blessing* ) with a suffix becomes (first בְּרַכְתִּי, then) בִּרְכָתִי, i.e. not *birkāthê*, but *bir'khāthê* ( *my blessing* ).

(f) The principles stated in sub-paragraphs (b) and (c) are carried out both in nouns and verbs. There are, however, two remarkable exceptions.

*First*, the law in (b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel *a*. (i.) *Verbs* always write *á* for *ā* (except in pause; cf. § 10. 4 a). Thus קָטַל *qātál*,  *he killed* , not קָטַל—that is, the last syllable, though accented, has the *short* vowel, if it be *a*. This *á* in verbs is subjected to change precisely as if it were *ā*. (ii.) *Nouns* regularly write *a* for *ā* in the hurried form known as the construct state, to be described in § 17. 2 a. Thus the construct of יִשְׂרָאֵל is יִשְׂרָאֵל (not יִשְׂרָאֵל).

*Second*, in opposition to the law in (c), in the case of *verbs*, the sh<sup>e</sup>wa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יִשְׂרָאֵל, יִשְׂרָאֵל (fem.) *y'shārâ* ( *upright* ), the verb inflects יִשְׂרָאֵל, יִשְׂרָאֵל *yāsh'râ* ( *he, she, was upright* ), the sh<sup>e</sup>wa being sounded to represent the original vowel *a*. So adj. חָכָם ( *wise* ), vb. חָכַם ( *he was wise* ), חָכַם. (But see § 10. 2 b.)

EXERCISE. CORRECT THE FOLLOWING WORDS.

לִבִּי, מִדְּבָרִים, וְנָגִים, חֲדָשִׁים, כּוֹכָבִים, קָטְלוּ, קָטְלָתָם,  
קָטְלָנוּ, קָטְלָנוּ, סִפְרִים, עֵנָבִים, צִדְקָתָנוּ, דְּבָרֶיהָ, גְּדוּלִים,  
דְּקִימוֹתָם, שְׁמִים, חֲכָמָה, אֲלָפִים, תָּשׁוּב, וְקִים:

*Note.*—The accent falls on the last syllable, unless where otherwise indicated.

## § 7. DĀGHĒSH. THE LETTERS "B<sup>G</sup>GHADHK<sup>B</sup>PHATH." (SPIRANTS.)

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of Daghes is a point in the bosom of a letter, and this point was used (i.) with the ב ג ד כ פ ת letters to indicate their harder pronunciation (ב *b*, &c.); and (ii.) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte*.

2. *Daghesh lene*.—(a) Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh gh dh kh ph th*. It distinguished the sounds by means of the point Daghes (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, פ *p*, ת *t*, &c., leaving the unmodified consonant ב ג ד כ פ ת, &c., to express the weaker *bh ph th*, &c. The softer sounds were natural or easy only after vowels; hence the rule:

*The six letters ב ג ד כ פ ת (therefore known as b'ghadhk'-phath) are hard and therefore have Daghes lene whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the Daghes*—thus זָכַר *zā-khār* (*he remembered*), יָזַכַּר *yis-kōr* (*he remembers*). The first כ follows a vowel (*ā*), and therefore has no daghes; the second כ does not follow a vowel (as the first syllable is closed, *yis*), and therefore has the daghes. Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syllable; and *generally* at the beginning of words.



(b) For this purpose vocal sh<sup>w</sup>a, simple or composite, has the same effect as the full vowels; *e.g.* זָכֹר *z'khôr* (remember), חָכָם *h'kham* (wise; § 6. f, I. ii.). Such forms as זָכֹר חָכָם are impossible, as they would imply that no vowel preceded the כ, which would again imply that ו and ה were silent—a manifest absurdity. In this way we can easily tell, in the case of the *b'ghadhk'phath* letters, whether a syllable is half open or not; *e.g.* בְּלִבּוֹ (in his heart) must be *bil'bhābhō* (pronounce *bil'vavo*). If pronounced *bilbavo*, it would require to be written בְּלִבָּבוֹ. This would be wrong, as the original word for heart is לֵב; his heart, by § 6. 2 b c, is לִבּוֹ (§ 19); and this vocal sh<sup>w</sup>a, representing an original full vowel ē, must not be allowed to disappear into a silent sh<sup>w</sup>a. Being therefore sounded, it keeps the possible daghesh out of the following beth.

(c) The only other thing that need here be said is that Hebrew does not point mechanically, but considers words in their relations to each other. Therefore, if a word beginning with a *b'ghadhk'phath* letter be very intimately connected with an immediately preceding word ending in a vowel, the two words are treated practically as one, and the daghesh is not inserted. Contrast, *e.g.*, וַיְהִי כֵן and it was so, Gen. I. 7 (where the connection is very intimate, and further indicated in Hebrew by the hyphen; cf. § 10. 3) with וַיְהִי כֵן and it came to pass, when, &c., Gen. 6. 1 (where the connection is broken, and a new start is made with כֵן).

3. *Daghesh forte*.—(a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as קָלִי *qal-lû* (they were swift). When so used the point is called D. *forte*. The syllable before this daghesh is necessarily shut, for קָלִי = קָלִי, and its vowel therefore short. Daghesh forte can be inserted in the letters י and ו when they are used consonantly; thus צִיָּא *çiyyâ* (dryness), חִיָּא *hiyyâ* (he preserved alive), צִיּוֹן *çiyyôn* (Zion), צִוּוּא *çiwwâ* (he commanded), צִוּוּ *çawwû* (command, imp.), קָוָם *qawwām* (their line?). There is no danger of this duplicated waw being confused with the vowel *shûreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the ו, then the ו must = *ww* and not *û*. If, *e.g.*, in קָוָם



we gave ַ the value of *û*, there would be no consonants with which to read the vowels  $\text{—}$  and  $\text{—}$ . The word is therefore = קוּוּם, i.e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated, as in Italian.

(b) When, by processes of inflection, a consonant is written twice, with a *silent* sh<sup>e</sup>wa between, d. forte is used; thus נָתַנּוּ *nāthannû* (we gave) becomes נָתַנּוּ. But if the sh<sup>e</sup>wa be *vocalic*, the daghesh f. must not be used; thus קִלְלָה *qil'lath* must not be written קִלְלָה *qillath*, because the sh<sup>e</sup>wa is sounded, representing as it does an original *ā* (קִלְלָה *q'lālā*, curse, noun).

(c) It is important to note that the gutturals (i.e. ה ח ע א) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write בָּעַר (he burned, consumed), or שָׁחַת (he destroyed). See § 8. 4 c.

4. D. *lene* is peculiar to the six *B<sup>e</sup>ghadhk<sup>e</sup>phath*; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte; thus שִׁבְּרָה *shibbēr* (he broke in pieces). In these cases it is the hard sound of the consonant that is doubled: i.e. we say *shibber*, not *shivver*; so סַפֵּר *sappēr* (relate, imp.), not *saffēr*.

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus in מִדְּבָר *midhbār* (wilderness) the daghesh in the ב is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first *beth*, whereas it has no vowel at all. Even if it were possible, as it is not, to regard the sh<sup>e</sup>wa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midh<sup>e</sup>bbar*: the last syllable is בָּר, but the one before it could not possibly be דָּב—between the ד and the ב there would need to be a full vowel, e.g. דֶּב. On the other hand, the daghesh in the *beth* of the word מְדַבֵּר *m'dhabbēr* (speaking, ptc.) is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. *Omission of Daghesh forte*.—In the case of the consonants ס נ מ ל ו י, when written to a sh<sup>e</sup>wa, the d. forte is very frequently omitted where

usage would lead us to expect it; *e.g.* הַיָּאֵר (not הַיָּאֵר) *the Nile*, עִוְרִים (not עִוְרִים) *blind*; הַלְּלוּ (not הַלְּלוּ) *praise ye*, הִנְנִי (not הִנְנִי) *behold me*, מִבְּקָשִׁים (not מִבְּקָשִׁים) *seeking*, יִקְחוּ (not יִקְחוּ) *they will take*. This also applies to sibilants, esp. when followed by a guttural; *e.g.* בְּסִמְאֻ (not בְּסִמְאֻ) *his throne*; so יִשְׁאוּ (not יִשְׁאוּ) *they will lift up*. It is most natural to regard the sh<sup>e</sup>wa as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. *Insertion of Daghesh forte*.—D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the sh<sup>e</sup>wa under it; *e.g.* עֲנִבִּי ‘*in-n’bhê* for עֲנִבִּי ‘*in’-bhê* (*the grapes of . . .*). This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in ׀, ׀, or ׀, may be closely connected by the insertion of a D. forte at the beginning of the second word; *e.g.* עָשִׂיתָ וְזֹאת *thou hast done this*. This always happens when וְ (this) or מָה (what) is joined by maqqēph to the following word; *e.g.* זֶה שְׁמוֹ *this is his name*, מַה לָּךְ *what to thee? what aileth thee?* This is known as *D. forte conjunctivum*.

7. The short unaccented vowel of the *third* class in syllables ending with a double letter, *i.e.* Daghesh forte—so-called sharpened syllables—is *u*. *E.g.* הִקְדַּם, but הִקְדַּם (not הִקְדַּם) *it was declared*. (Rarely—and chiefly under gutturals—it may appear as *o*; *e.g.* עָוִי, also עָוִי *my strength*.)

8. *Mappîq* (extender).—A point is also inserted in the letter *Hê*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as אֶרֶץ׃ *arçâh* (*h* sounded), *her land*, whereas אֶרֶץ = *arçâ*, *towards (the) land* (cf. § 17. 3).

#### EXERCISE ON DAG. LENE AND FORTE.

*Write these Hebrew Words.*

1. gam, kōl, dām, bēn, ’ēt, môt, pat, kap, keleb, tiktōb, ketabtâ, bkû, lbad, dābār, blektkâ, mishpāt, midbār, btōk, malkî, yabdēl, kōkābîm, kbadtem, tikbdî, kašpkâ, ḥelqkâ, midbrêkem, lāredet, yirb, yēbk, gdôlîm, wtāgēl.

2. mbaqqshîm, ḥallôn, hamnáyim, wayyinnāgpû, limmadt, dibbēr, mdubbār, šappdû, mišpēd, bkašpkem, shabbāt, mibbnē, çippôr, ykattēb, bqîçrkem, baddām, bôdēd, yittnû, lbaddô.

*Note*.—In this exercise the *B<sup>e</sup>ghadhk<sup>e</sup>phath* are expressed by ordinary hard letters, and *sh<sup>e</sup>wa* is not expressed, as the exercise is set for practice on the syllable.

## § 8. THE GUTTURALS.

The letters ע ה ח א are called *gutturals*. The ע is a firmer sound of the same kind as א, and ה a firmer sound of the same kind as ח. ח and ע are much stronger letters than ה and א. The gutturals have the following peculiarities:

1. They prefer about them, particularly *before* them, the *a* vowels, and a final guttural must be preceded by *pathah* or *qāmeç*.

(a) *Pathah furtive*.—Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qāmeç*) and the final guttural there steals in, in utterance, the sound of short *a*. In other words, a short vowel is dislodged in favour of *pathah*; a long vowel is retained, but a *pathah* is inserted. Thus we write מֶלֶךְ *melekh* (*king*), but מֶלַח *melah*, *salt* (not מֵלַח *meleh*): so הִשְׁלִיךְ *hishlîkh* (*he threw*), but הִשְׁלִיחַ *hishlîah*, *he sent*—very rare (not הִשְׁלִיחַ *hishlih*), גְּבוּיָהּ *gābhôah*, *high* (ה, as the mappîq shows, is consonantal, § 7. 8). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the *r* in such words as *here, fire* (*he<sup>r</sup>, fi<sup>r</sup>*). This short *a* is therefore called *path. furtive*. This *pathah*, as the last illustration shows, is written *under* the final guttural, but pronounced *before* it. Thus רוּחַ *spirit*, is pronounced *rûah* (not *rûha*: no Hebrew word ends in a short *a*). The *pathah furtive* disappears when the guttural ceases to be final; thus רוּחִי *rû-hî*, *my spirit*; הִשְׁלִיחָהּ.

*Pathah furtive* is never written to final א, which is silent; thus נָבִיא *nābhî* (*prophet*), not נְבִיא. Further, if the final guttural is preceded by *qāmeç*, which is already a vowel of the *a* class, it does not require and cannot tolerate *pathah furtive*; thus נִשְׁלַח *nishlāh*, *sent*, ptc. (not נִשְׁלָא *nishlāah*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*; thus יָכֵדֵר *he is heavy*, but יָחַדֵּל *he ceases* (not יָחַדֵּל). This depression of *i* to *e* may also take place *after* a guttural; thus מִסְפָּרִי *my book*, but עֲזָרִי (not עֲזָרִי) *my help*. A similar depression of the vowel may be observed in careless Scotch pronunciation; thus *sick* becomes *seck*; *give*, *gev*;—though here it is not confined to gutturals; thus, *deliver* becomes *dellever*.

(c) The letter ר, which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. בָּקָר *unripe grapes*) but very frequently has the vowel *a* before it. Thus וַיָּסָר *wayyāsor* (*and he turned aside*) and וַיָּאָסֶר *wayyāser* (*and he caused to turn aside*) both become וַיָּאָסֶר *wayyāsar*.

2. (a) The gutturals cannot take simple sh<sup>w</sup>a vocal, they require the composite sh<sup>w</sup>as; therefore a sh<sup>w</sup>a under an initial guttural must be composite; e.g. קָבַר *q'bhōr* (*bury*, *imv.*), but עָבַר *‘abhōr*, *cross*, *imp.* (not עָבַר). In many cases they dislike simple sh<sup>w</sup>a silent, preferring the composite; e.g. רַגְלִי *my foot*, but בָּעָלִי *my lord* (not בָּעֲלִי). The ḥateph that takes the place of silent sh<sup>w</sup>a always corresponds to the preceding short vowel; thus בָּעָלִי becomes בָּעֲלִי, so פָּעֲלִי *pō‘lî* becomes פָּעֲלִי *pō‘lî* (*my work*). ח, which is very hard, has a distinct tendency to prefer the silent sh<sup>w</sup>a; e.g. פָּחַדּוֹ *pahdō*, *his fear* (not פָּחֲדּוֹ *pah’dhō*). But with other gutturals the composite is usual; thus נֶאֱמַר becomes first, by paragraph 1 b, נֶאָמַר and then נֶאֱמַר *it was said*.

(b) By far the most common ḥateph is ֶֿ. Initial ע ה ח prefer ֶֿ, initial א prefers ֶֿ; e.g. עָמַד (קָטַל) *stand*, אָמַר *say*; but when further from the tone א also takes ֶֿ; e.g. אֵלַי *to, towards* (very rare and poetic), but אֵלֵיכֶם *to you*.

3. (a) As two vocal sh<sup>w</sup>as cannot come together, a simple sh<sup>w</sup>a before a ḥateph becomes the full (short) vowel corresponding to the ḥateph; thus לָקַטַל becomes לָקַטַל *to kill*; but לָעָבַר becomes לָעָבַר *to cross*. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw, in paragraph 2 a, that, if the guttural was preceded by a short vowel, it took under it the sh<sup>w</sup>a, if composite, which corresponded to the short vowel; e.g. בָּעָלִי *my lord*. Therefore the resultant combination in either case is ֶֿ - or ֶֿֿ or ֶֿֿֿ; e.g. הָעָמַד *he caused to stand, stationed*, הָעָמַד *he was stationed*. Either the short vowel before the guttural (as *a* in the original בָּעָלִי) or the composite sh<sup>w</sup>a under the guttural (as *a* in עָבַר) is sure to be determined, and then the above combination follows as a matter of course.

(b) If the guttural is preceded by a *long* vowel, it takes ֶֿ in place of ֶֿ; e.g. שָׁחָטָה *she slaughtered*, מָאָנָה *she refused*, כֹּהֲנִים *priests*.

4. (a) The gutturals cannot be doubled. In this peculiarity ר agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 c) falls into an open syllable before the undoubled letter and becomes the corresponding tone-long vowel (§ 5. 3 a; § 6. 2 a); e.g. הַדֶּרֶךְ *haddérekh*, the way, but הָעֶבֶד *hā-ēbhedh*, the servant (for הַעֶבֶד = הָעֶבֶד). But as the *e* cannot be doubled, the first must be dropped. We therefore get הָעֶבֶד, because the vowel *a*, short in the shut syllable, becomes long, *ā*, now that the syllable is open). So שָׁלַשׁ *he did a third time*, but שָׁרַשׁ *he uprooted*, because שָׁרַשׁ = שָׁרַשׁ (short *i*) = שָׁרַשׁ (tone-long *ē*). So קָטַל, but בֵּרַךְ *he was blessed*, because בֵּרַךְ = בֵּרַךְ (short *u*) = בֵּרַךְ (tone-long *ō*).

(b) It is important to note that, as the cause that produces the tone-long in this case is permanent, the vowel is unchangeable. E.g. בִּרְכָתָם (on the analogy of קַטְלָתָם) becomes (first בִּרְכָתָם, then) בִּרְכָתָם *you blessed*; but although the accent falls on the תָם, the בִּ must not be reduced to בֶּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בִּרְ), and thus could not be allowed to degenerate into a בֶּ. This would be unjust to its origin. The word therefore remains בִּרְכָתָם (not בִּרְכָתָם). Similarly the plural of חָרַשׁ *artificer* is not חָרָשִׁים but חָרָשִׁים, because חָרַשׁ is a word of the type of נָגַב *thief*, and therefore strictly חָרַשׁ, so that the first syllable, ideally closed, must, when it becomes open, have its vowel *unchangeably* long.

(c) This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with א and ר, and usually with ע; e.g. מָאן becomes מָאן *he refused*, הָרַעָה becomes הָרַעָה *the evil*, הָעָם becomes הָעָם *the people*. Usually with ה, and very frequently with ח, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the *d. f. implicitum*. E.g. מָהַר (not מָהַר from מָהַר *hasten*), הָהוּא (not הָהוּא *that*), הָחָרֶב (not הָחָרֶב for הָחָרֶב *the sword*), הָחָרֶשׁ (not הָחָרֶשׁ *the month*).

#### EXERCISE. CORRECT THE FOLLOWING WORDS.

בְּאֵמֶר, אֲבִדְתָּם, אָמַר, יִשְׁחָמוּ, חֶזֶק, שְׁלוּחַ, הַשְּׁלוּחַ, שָׁמַע.



שָׁמַע, רָגַע, יִהְיֶה, בָּרַךְ, שָׁרִים, הַחַיִּיק, טָעַמוּ, בָּאֵמֶת, נֶאֱמַר,  
לְחַלִּי, לְאָרִי, בְּחֶמֶר, מְעַמָּד, יַעֲמֹד, יַעֲמֹדִי:

## § 9. THE QUIESCENT LETTERS.

The letters ה ו י א show the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; *e.g.* מִצְוָה *commandment* (*miṣwâ*, ו consonantal); so אָמַר *ā-mar* (*he said*), but יֹאמַר *yô-mar* (*he says*) (א quiescent); יָמִי *y'mê* (*the days of . . .*), but בְּיָמִי *bê-mê*, *in the days of* (from בְּיָמִי, § 6. 2 d) not בִּימִי *biy-mê*; so בִּיהוּדָה (from בְּיִהוּדָה) *in Judah*. Pronounced rapidly, *biymê* is practically = *bê-mê*, and is therefore fairly represented by בְּיָמִי. In other words, the י quiesces, or is silent: and *under the silent consonant the sh'wa is not placed*; thus בְּיָמִי (not בִּימִי); so יֹאמַר (not יַאמַר), and רֵאשִׁית *beginning* (not רֶאשִׁית). Conversely, if it takes the sh'wa, it is regarded as a consonant; *e.g.* נְאֻדָּר *ne'-dār* (*glorious*). Here the ד has the daghesh lene, because the preceding syllable is closed, ending, as it does, in a *consonant* (§ 7. 2 a). This, however, is rare. At the end of a word א is always silent, and usually at the end of a syllable; that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3 a). Thus מָצָא (on the analogy of קָטַל) becomes מָצָא *he found*, because, as the final א practically disappears, the syllable is as good as open, and its vowel therefore long. So for מָצָאתָ (cf. קָטַלְתָּ) we write מָצָאתָ *thou 'hast found*, because א at the end of the syllable is silent, and the following ת does *not* take the daghesh lene, because, now that the א has vanished, it follows a *vowel* (§ 7. 2 a).

A certain analogy to the quiescents may be found in the English *w* and *y*, which are consonants at the beginning of a word and silent at the end; cf. *was*, *saw*; *yes*, *say*.

2. It is never difficult to decide whether final י and ו are



consonantal or quiescent. If accompanied by a homogeneous vowel—i.e. י by *e* or *i*, and ו by *o* or *u* (§ 2. 3 *c*)—they are obviously quiescent, being simply the consonantal signs of these vowels; e.g. לִי *lî* (to me), לוֹ *lô* (to him). If accompanied by a heterogeneous vowel, they are necessarily consonantal; e.g. חַי *hay* (living), הוּי *hōy* (ah!), גָּלְיוֹ *gālty* (uncovered, ptc.); יַחְדָּו *yahdāw* (together), עוֹלָה *awlā* (injustice), זִיו *ziw* (April–May), דָּוִד or דָּוִיד *Dāwīdh* (David). The suffixal form (to be explained in § 19) יָ is sounded *āw*, as סוּסָיו *sh-šāw* (his horses).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאֵיו, אֵל, לֹא, וּבֵיתוֹ, נוֹלְדוֹ, יֵיטֵב, צָבָאוֹת, בָּאוּ, בָּרָא,  
בְּרֵאשִׁית, אֶרְצָהּ, לְקִרְאָתָהּ, וְשִׁמְעָאֵל, מֵאֲתָנִים, שְׂאוּנֵי, שְׁלֹמֹה,  
בְּיָמָיו, תִּגְלִינָהּ, וְקִנְיָהּ, מִלְּאֲתָיו, פְּסוּי, שָׁלוֹ, גוֹי, קוֹ, אֲדָנִי,  
רָאשִׁים, בָּאֵשׁ, בְּלִיּוֹת, לֵיָלִי, קִנְיָהּ:

## § 10. THE ACCENTS.<sup>1</sup> METHEGH, MAQQĒPH, PAUSE, Q<sup>ERĒ</sup>, &C.

1. *Use of the Accents.*—The accents have three uses: (1) they mark the tone-syllable; (2) they are signs of logical interpunction, like our comma, &c.; and (3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Methegh) and the Tone.*—The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1 a), e.g. דָּבָר *dābhār*, word; in one class of nouns (the *Segholates*, § 29), e.g. דֶּבֶר *débher*, pestilence, and in some Verbal forms, e.g. קָטַלְתִּי *qātáltî*, I killed, it falls on the penult.

(a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or ac-

<sup>1</sup> A brief account of the more common accents will be found on pp 230 f.

centual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Methegh*, מֶתֶּגַּח (*bridle*), a small perpendicular stroke to the left of the vowel.<sup>1</sup> An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methegh*, whether the vowel is long (הָאָדָם *the man*) or short (הַהֵיכָל *the palace*); e.g. אֶנְכִּי, I, וְזָכַרְתָּ, and thou shalt remember, הַחֲכָם *the wise*, הָעָפָר *the dust*. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2 b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not מִדְּבָרִים); or with a sh<sup>e</sup>wa, because so insignificant a vowel does not deserve special attention (therefore not דְּבָרִים).

(This is no violation of the principle laid down in § 6. 2 c; in all the above illustrations there are good reasons, which will afterwards be clear, why the vowel second from the tone should remain a full vowel and not be reduced to sh<sup>e</sup>wa.)

(b) When the open syllable is separated from the tone even by only vocal sh<sup>e</sup>wa, its vowel is marked by methegh;<sup>2</sup> e.g. אָכְלָה 'ā-kh'lā (accent on last syllable), *she ate*, חֲכָמָה ḥā-kh'mā, *she is wise*. (In these cases the sh<sup>e</sup>wa is vocal, representing as it does a full vowel in the original masc. form אָכַל, חָכַם.) In such positions methegh clearly indicates that the sh<sup>e</sup>wa is *vocal*, and thus serves to distinguish between ā and o, and between î and i; e.g. אָכְלָה *food* (־ silent, because no methegh with the ־: the word is therefore a pure dissyllable: last syllable, accented, lā: the first, unaccented and shut, therefore with *short* vowel; therefore 'okh: so 'okhlā); חֲכָמָה ḥokhmā, *wisdom*; יִירָאוּ yî-r'û, *they will fear* (open syllable, long î); יֵרְאוּ yî-r'û, *they will see* (shut syllable, short î).

(c) If the vocal sh<sup>e</sup>wa in this case be a *hateph*, the preceding vowel, though *short*, has that distinctness that requires

<sup>1</sup> Under the consonant, if the vowel is *hôle*m; e.g. כּוֹכָבִים *stars*, כֹּהֲנִים *priests*, אֹיְבִים *enemies*.

<sup>2</sup> This fact tends to confirm the view that vocal sh<sup>e</sup>wa constitutes a syllable (§ 5. 2). Cf. Sievers, *Metrische Studien*, i. pp. 145 f.

to be preserved by methegh; hence the combination referred to in § 8. 3 a always appears in the form  $\text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ ; e.g.  $\text{יַעֲמִיד}$  *he stations*,  $\text{הָעִמִּיד}$  *he stationed*,  $\text{הָעִמְּד}$  *he was stationed*.

3. *Maqqēph* (binder).—(a) Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, e.g.  $\text{אֶת־כָּל־אֲשֶׁר־לוֹ}$  *all (acc.) that (was) to him, all that he had*. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *maqqēph* lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3 a),  $\text{כָּל הָעָם}$  but  $\text{כָּל־הָעָם}$  *all the people, i.e. the* — of  $\text{כָּל}$ , which is now shut and *unaccented*, becomes the corresponding short (not *kōl*, but *kol-hā-‘ām*). *Ām*, followed by *maqqēph*, is usually reduced to *ghol*; thus  $\text{הִשְׁמַר}$  *hishshāmēr*, but  $\text{הִשְׁמַר־נָא}$  *beware*; so  $\text{תְּדַבֵּר לוֹ תְּדַבֵּר}$  *give praise to him and tell, &c.*

(b) The *maqqēph* is used almost invariably with  $\text{אֶל}$  *to*,  $\text{כָּל}$  *all* (thus  $\text{כָּל־}$ ),  $\text{אֶת}$  sign of accus. (thus  $\text{אֶת־}$ ), and a few other common words (e.g.  $\text{מִזֶּה}$  *from*,  $\text{מִן}$  *lest*).

4. *Pause*.—The natural pause which occurs at the middle, and especially the end of a Hebrew verse, affects the vowels as follows:

(a) A short vowel in the tone becomes long, as  $\text{מַיִם}$  *water*, pause  $\text{מַיִם}$ ;  $\text{שָׁמַר}$  *he kept*, pause  $\text{שָׁמַר}$ ;  $\text{שָׁמַרְתִּי}$  *I kept*, pause  $\text{שָׁמַרְתִּי}$ :—the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the *primary* sound that appears,  $\text{אֶרֶץ}$  *earth*, p.  $\text{אֶרֶץ}$  (from a primary  $\text{אֶרֶץ}$  'arc).

(b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short,  $\text{עַתָּה}$  *attā* (now), pause  $\text{עַתָּה}$  *‘attā* (not, of course, *‘ottā*, as it would be if it were an ordinary non-pausal form).

(c) Perhaps the commonest pausal effect is what looks like a combination of (a) and (b). In verbal forms with vocal *sh'wa* before the tone, this *sh'wa* becomes the tone-long of the primary sound whose place it had taken, and the tone

is then shifted to it, as שְׁכַנָּה *she dwelt*, pause שָׁכַנָּה *from* שָׁכַן; עָמְדוּ *stand ye*, pause עָמְדוּ *from* עָמַד *stand*.

Similarly the composite sh<sup>e</sup>wa under a guttural is raised, in pause, to the corresponding long vowel; thus אֲנִי *I*, pause אָנִי; חָלִי *sickness*, pause חָלִי.

i. Sh<sup>e</sup>wa before the suffix *kha* becomes in pause é, סוֹסְךָ *thy horse*, pause סוֹסְךָ.

ii. There is a fondness shown in many cases for the sharp á in pausal syllables: e.g. וְנִנְמַל, pause וְנִנְמַל *and he was weaned*.

iii. If two accented syllables of different words occur in immediate succession, the tone is often shifted from the last syllable to the penult of the first word, though only when this is open; e.g. קָרָא לַיְלָה *he called night* (not קָרָא, which would otherwise be correct), חָאָכַל לָחֶם (not חָאָכַל) *thou shalt eat bread*.

5. *Q<sup>e</sup>rê* (קָרִי *read*, i.e. *to be read*) and *K<sup>e</sup>thîbh* (כְּתִיב *written*).

—(a) The *K<sup>e</sup>thîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When, however, for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K<sup>e</sup>thîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q<sup>e</sup>rê*. Attention is called to the margin by a small circle placed over the *K<sup>e</sup>thîbh*, thus: הַנְּעֹרָה Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs קָרִי<sup>1</sup> הַנְּעֹרָה, i.e. הַנְּעֹרָה is to be read: and the vowels to accompany this recommended reading are the vowels of the other word which stands in the text. The word to be read is therefore in full הַנְּעֹרָה *the maiden*; the unpointed הַנְּעֹר, which would normally represent הַנְּעֹר *the youth* (masc.), would be ambiguous. In other words, the consonants of the *margin* are to be read with the vowels of the *text*.

(b) In the case of יהוה and a few other words of very frequent occurrence, the *Q<sup>e</sup>rê* is not placed in the margin, but its vowels are simply inserted in the text. E.g. יהוה (whence our *Jehovah*, probably originally יְהוֹה *Yahweh*) is always written either thus—with the vowels of אֲדֹנָי *Lord* (which

<sup>1</sup> Or simply 'ק.

word, however, is not actually written in the margin)—or (when it follows אֲרָנִי) to avoid repetition, יְהוָה with the vowels of אֱלֹהִים (*God*). Thus the proper pronunciation of יְהוָה (doubtless *Yahweh*), for which the Hebrew equivalent for *Lord* (or *God*) was always substituted, came in course of time to be completely forgotten.

## OF WORDS AND FORMS.

Roots may be considered to be of three classes : (1) the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* ; (2) the higher *demonstrative*, expressing locality, direction, and distinction between one object and another ; and (3) roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

## § 11. THE ARTICLE.

Hebrew has no *indefinite* Article ; e.g. יוֹם *yôm*, a day, אִישׁ *ish*, a man.

The *Definite* Article, which before ordinary consonants is הַ (i.e. *ha*, with the following consonant duplicated), was originally a demonstrative pronoun. Something of this force still attaches to it in one or two phrases ; e.g. הַיּוֹם *hay-yôm*, the day, i.e. this day, to-day ; הַלַּיְלָה *the night*, i.e. to-night. The article is an inseparable particle prefixed to words, and, like *the* in English, suffers no change for Gender or Number.

The origin of the article is quite uncertain. Its primary form may have been *hā* (which, because of its very close connection with the following word—cf. *the*—may have emphasized or strengthened its opening consonant, which has therefore *Dag. forte*, § 7. 3 a) ; or it may even have been *han*.<sup>1</sup> All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a

<sup>1</sup> The former explanation is the more probable ; the latter, however, though it has met with little favour, is at least possible ; and I mention it here because, on this assumption, the pointing of the article becomes readily intelligible to the beginner.



primary *han*, the usage works out very naturally, especially when we remember how readily in other languages *n* assimilates with the consonant before it; e.g. *inmotus* = *im-motus*, *inlotus* = *illotus*, ἐνλείπω = ἐλλείπω, &c.

(a) Before ordinary consonants the *n* is assimilated to the next consonant, which is thus doubled; e.g. קוֹל *voice* (הַקּוֹל = הִקּוֹל =) הַקּוֹל *haq-qôl*, the voice; so הַשֶּׁמֶשׁ *hashshémesh*, the sun.

(b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathah* of the Art., falling in an open Syllable, expands to *qāmeç*; thus הָאִישׁ becomes הָאִישׁ *the man*. This expansion is universal before א and ר, e.g. הָרֹאשׁ *har-rôsh* = הָרֹאשׁ *hā-rôsh*,<sup>1</sup> the head, and general before ע, e.g. הָעִיר *the city*. Before the strong gutt. ה and ח, *pathah* usually remains; i.e. the daghesh is *implicit*, and the vowel before it, being in a practically shut syllable, remains short; e.g. הַהֵיכָל (from *hah-hêkhāl*) the palace, הַחֲכָמָה (from *hah-hokhmā*) wisdom.<sup>2</sup>

(c) The rule in (b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qāmeç*, the punctuation of the Art. varies—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2 b), as הָהָר *the mountain*, הָעָם *the people*.

Before ה, ע, not in the Tone, the Art., falling *before* the *pretone*, becomes *e* (§*ghol*),<sup>3</sup> as הַהָרִים *the mountains*, הַעֲצָל *the trouble*.<sup>2</sup> Before ח (*hā*) in all positions, and also before ה, the Art. takes §*ghol*, הַחֲכָם *the wise*, הַחֵג *the feast*, הַחֲלִי *the sickness*.

The following will be a useful summary of the facts. It should not, however, be mechanically committed to memory,

<sup>1</sup> The א is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5 6 c (הָטָא).

<sup>2</sup> These words would, in strict writing, all require methegh with the first vowel, as it is in the open syllable, and two places from the tone; e.g. הַהָרִים, הַחֲכָמָה, &c.

<sup>3</sup> This comes under the general rule that a *pathah* before an originally duplicated guttural which has  $\text{—}$  under it becomes §*ghol*; thus אָחַי *my brothers*, pausal form of אָחַי (p. 153), originally *ah-hay* (§ 10. 4 a).



but read in the light of the principles that govern it, and then it will be remembered with little difficulty.

Before ordinary cons.	הַ, הָ, הֶ, הִ, הוּ
Before gutturals	א, ר, ע — הָאִישׁ, הָרֵאשׁ, הָעִיר, הָרֹאשׁ, הָאֵשׁ, הָאֵל
	ה, ח — הַחֵבֶל, הַחֶרֶב, הַחֵלֶב
Before gutturals with qāmeç	הֶ, חֶ, הוּ — הָהָר, הָהָרִים, הָהָרִים, הָהָרִים
	הֶ, חֶ, הוּ — הָהָרִים, הָהָרִים, הָהָרִים, הָהָרִים
	הֶ, חֶ, הוּ — הָהָרִים, הָהָרִים, הָהָרִים, הָהָרִים

אִישׁ	man <sup>1</sup>	אִשָּׁה	f. woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה	m. night	עֶרֶב	evening
חֹשֶׁךְ	darkness	רָקִיעַ	firmament	אוֹר	light
מַיִם	pl. water, waters	גָּדוֹל	great	עָפָר	dust
רָם	high	עַל-	upon	טוֹב	good
שָׁמַיִם	pl. heaven	כֶּסֶף	silver	וְ	and
		זָהָב	gold		

The conjunction *and* is a particle inseparably prefixed to words, *וְאִישׁ* *and a man*.

Rule 1.—The adjective, when it qualifies, stands after the noun; e.g. *a good man*, *טוֹב אִישׁ*, not *אִישׁ טוֹב*. If the noun be definite, the adj., as well as the noun, has the article; e.g. *the good man*, not *אִישׁ הַטוֹב*, but *הָאִישׁ הַטוֹב* *i.e.* the man, viz. the good (one).

If two or more adjectives go with the same noun, each of the adjectives has the article; e.g. *the great and good man*, *הָאִישׁ הַגָּדוֹל וְהַטוֹב*.

Rule 2.—The adjective, when used *predicatively*, must *not* take the article. It may come before or after the noun—usually before; e.g. *the man is good* = *טוֹב הָאִישׁ* or *טוֹב הָאִישׁ* (lit. *good is the man*)—in neither case does the adj. take the art. The copula *is*, *are*, &c., is not usually expressed. This, however, occasions no ambiguity; e.g. *טוֹב הָאִישׁ* could not be mistaken for *the good man*, which would require *הַטוֹב*.

<sup>1</sup> Throughout the vocabularies, *feminine* nouns are marked *f.*, those unmarked are *masculine*.

## EXERCISE. TRANSLATE.

הַלֵּילָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם  
הָרָקִיעַ: 5 טוֹב הַפֶּסֶס: 6 הָעָרֶב וְהַבֹּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ  
עַל-הַמַּיִם: 8 טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

To-day. The morning. The night. The light (is)<sup>1</sup> good.  
The good light. The lofty firmament. The man and the  
woman. The darkness is great. The good man. A great  
day. The gold (is)<sup>1</sup> good. The dust (is)<sup>1</sup> upon the waters.

## § 12. THE PERSONAL PRONOUNS.

	Sing.	Signif. part.	Plur.	Signif. part.
1 pers. c.	אֲנִי, אַנְכִי	I	אֲנַחְנוּ	we
2 pers. m.	אַתָּה	thou	אַתֶּם	ye
f.	אַתָּ	„ t	אַתֶּן, אַתְּנָה <sup>3</sup>	„ ten
3 pers. m.	הוּא	he <sup>2</sup>	הֵם, הֵמָּה <sup>4</sup>	they m
f.	הִיא	she <sup>2</sup>	הֵנָּה	„ n

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not *קָבַרְתִּי הוּא* (§ 31); *declare to (ל) me* is not *סִפְּרִי לְאֲנִי* (§ 14. 1 f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 31; 14. 1 f; 15. 2, &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

עֵין f. eye	יָד f. hand	הָר mountain	חָלִי disease
אֶרֶץ f. earth	אֶבֶן f. stone	עֶבֶד servant	עָם people
חֶרֶב f. sword	אֱלֹהִים pl. God	הַיֵּכָל palace	חָכָם wise
עֲצוּם powerful	רָע bad, sore	מְאֹד very	רָע מְאֹד very bad

The words הָר, עָם, חָנ, פָּר, when preceded by the

<sup>1</sup> Throughout the exercises, bracketed words are not to be translated.

<sup>2</sup> In הוּא *hu* and הִיא *hi*, the א, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (*hū'a*? *hī'a*?).

<sup>3</sup> Both forms extremely rare.

<sup>4</sup> Long vowel tolerated in shut syllable, because accented (§ 5. 3 a).

article, lengthen the pathaḥ to *qāmeç*; thus הָהָר, הָהָר. So also אֶרֶץ (original אֲרֶץ) becomes אֶרֶץ.

In sentences of the type *the people is wise* (cf. § 11. Rule 2), the predicate is sometimes followed by the third personal pronoun (in the appropriate gender and number); thus הָעָם הָכֵם הוּא. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; e.g. הוּא יְהוֹה הָאֱלֹהִים *Yahweh<sup>1</sup> is the God*. But in such cases it is not strictly correct to say that the pronoun *is* the copula; it really resumes the subject,—in the former case, without emphasis, *as for the people, it (הוא) is wise*; in the latter, with emphasis: *Yahweh, he (and no other) is the God*.

## EXERCISE. TRANSLATE.

רָם קָהִיכֹל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעָרָב: 4 אֶתָּה  
הוּא הָאֱלֹהִים: 5 אֶתָּה הָאִשָּׁה: 6 הַחֶרֶב הִיא עַל־הָעֵפֶר:  
7 הָעֶבֶד הַטוֹב: 8 עַם רָם וְגָדוֹל: 9 הָעָם הוּא עֲצוּם מְאֹד:  
10 הַיּוֹם וְהָעוֹן: 11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הָעֲצוּם וְהַגָּדוֹל:  
13 אֲנִי הָאִישׁ הַחֶכֶם: 14 חֵכֶם הָאִישׁ: 15 הַחֲלִי הָרַע:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I (am) the man. We (are) the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The great and lofty mountain. The darkness (is) very great upon the earth and upon the waters. Thou (art) the man. They (are) the heavens. The stone.

## § 13. DEMONSTRATIVE, INTERROGATIVE, AND OTHER PRONOUNS.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i> זֶה this		הוּא that	הֵם, הֵנָּה those
<i>f.</i> זֹאת "		הִיא "	הֵנָּה "
<i>c.</i>	אֵלֶּה these		

<sup>1</sup> יהוה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יְהוָה) is erroneous, we shall throughout leave it unpunctuated.

1. The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, זֶה הָאִישׁ; *this is the good man*, זֶה הָאִישׁ הַטּוֹב. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 11. Rule 1); e.g. הָאִישׁ הַזֶּה *this man* (i.e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַהוּא *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man*, הָאִישׁ הַטּוֹב הַזֶּה.

Note that though, with the art., the sing. is הַהוּא, the plur. is הֵם.

2. *Relative pronoun*.—(a) אֲשֶׁר<sup>1</sup> used for *who, which*, invariable for all genders, numbers, and cases, is, strictly speaking, not a relative *pronoun*, but only a general word of relation; and, as it is used to introduce clauses beginning not only with *who, whom, whose, which*, but also with *where, whence, whither*, it might be fairly said to correspond to the *wh* in these words, or to the *that* in such sentences as *the man that I spoke to, the house that I lived in*. The Hebrew way of turning such relative sentences is to throw the vague אֲשֶׁר (*wh, that*) at the beginning, and to clinch it at the end by the definite word which the sense requires; e.g. the man *that* (אֲשֶׁר) I spoke to him (wh . . . to him = to whom); the house *that* (אֲשֶׁר) I lived in it (wh . . . in it = in which). The force of the אֲשֶׁר in such cases is practically = *as to whom* or *which* (e.g. the man *as to whom* I spoke to him, the house *as to which* I lived in it). So *whose* = אֲשֶׁר followed by *his*; e.g. הָאָדָם אֲשֶׁר נִשְׁמָה בְּאַפּוֹ *man in whose nostrils (אֲשֶׁר . . . באפו) is (but) a breath (i.e. man as to whom but a breath is in his nostrils)*. So *there, where* שָׁם . . . אֲשֶׁר; *thither* שָׁמָּה *shāmmā, whither, thence* מִשָּׁם . . . אֲשֶׁר; *from* מִן *from*; *n* assimilated), *whence* מִשָּׁם . . . אֲשֶׁר.

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, אֲשֶׁר is used alone, i.e. without being

<sup>1</sup> The form שׁ prefixed inseparably to words, usually as שׁ of שׁ followed by Dag. forte, e.g. שְׁלִי = לִי אֲשֶׁר (which is to me, i.e. mine), is mostly late.

clined at the end by a definite pronoun; *e.g.* the king *who pursued*, אֲשֶׁר רָדַף (the אֲשֶׁר is *not* followed up by a word for *he*); he put there the man *whom he had formed*, אֲשֶׁר יָצַר (here the אֲשֶׁר may or may not be followed by the word for *him*). It is doubtless this familiar usage that has led to the statement that אֲשֶׁר is a relative pronoun, and = *who, which*.

(c) אֲשֶׁר can also = *he who, him who, that which*, and may take a preposition before it; *e.g.* *that which* (אֲשֶׁר) *he had done, displeased Yahweh*; he said to the man *who* (לְאִשֶּׁר) was over his house.

3. *Interrogative pronoun*.—The interrogative is מִי *who* ? for persons, and מָה *what* ? for things, both words indeclinable.

The emphasis of the question, not being on the interrogative particle, falls forward on the next word (§ 7. 6), and מָה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals	<i>path. and dag.</i>	מַה־זֶּה	what is this ?
before א and ר	<i>qāmeç</i>	מַה־אַלֶּה	what are these ?
before other gutturals	<i>pathah</i>	מַה־הִיא	what is it ?
before gutt. with qam.	<i>ṣ'ghol</i>	מַה עָשָׂה	what has he done ?

מִי is also used to express the indefinite *whoever, whosoever*; and מָה *whatever, whatsoever*; *e.g.* מִי לֵיהוָה אֵלִי *whoever (is) for Yahweh (let him come) unto me*. But while מִי can be thus used, אֲשֶׁר can never be used interrogatively. *E.g.* *Who will trust in Yahweh ?* מִי יִבְטַח בַּיהוָה (not possibly אֲשֶׁר); but *blessed is the man who trusts*, בָּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מָה is also the exclamation *how !* מַה־אֲדִיר שְׁמֶךָ *how glorious is thy name !*

4. *Other pronominal expressions*.—*Each* אִישׁ; *e.g.* kings were sitting *each* (אִישׁ) upon his throne. So *any*; *e.g.* if *any one* (אִישׁ) can number, &c.

*Every, all*, כָּל (which is strictly a noun = *the whole*); *e.g.* *every day*, כָּל יוֹם; *all the day*, כָּל־הַיּוֹם (§ 10. 3).

*No, none*, אִישׁ . . . לֹא or אִישׁ לֹא (lit. *not a man*): כָּל . . . לֹא or לֹא . . . כָּל (lit. *not every, i.e. not any*); *e.g.* *none living is just before thee*, כָּל־חַי . . . לֹא; *no work shall be done*, כָּל־מְלָאכָה לֹא־יַעֲשֶׂה.

*The one, the other*, זֶה . . . זֶה: *the one called to the other*, קָרָא זֶה אֶל־זֶה.



For other forms of reciprocal and for reflexive pronouns, see pp. 90, 93, 150.

מֶלֶךְ king	רֹאשׁ head	יָלֵד boy	יְהוָה Yahweh <sup>1</sup>
בָּרָא to create	קָרָא to call	יָלַד to bear	שָׁפַךְ to shed
לָקַח to take	שָׁמַע to hear	אָמַר to say	בָּא to come
יָשַׁב to sit	לֹא not	רָעַב famine	אֶל־ unto

5. The root of the verb is held to be, not the infinitive, but the 3rd pers. sing. perf. act., which is the simplest form; *e.g.* בָּרָא is really not *to create*, but *he created*, לָקַח *he took*, &c. It is as if in Latin we spoke of *amat* rather than *amare*.

6. Sentences are of two kinds: (i.) verbal—having a *finite* verb for predicate, *e.g.* *the angel cried*; and (ii.) nominal—having any other kind of predicate, such as noun, adj., partic.; *e.g.* *Thou art God*, *God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject, *e.g.* קָרָא הַמַּלְאָךְ *the angel cried*; in a nominal sentence, subject, predicate, *e.g.* מֶלֶכֵּנוּ יְהוָה *Y. is our king*. But in nom. sent. the predicate, if emphatic, is placed first, *e.g.* עָפָר אַתָּה *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. צַדִּיק אַתָּה יְהוָה *righteous art thou, Y.*

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object; *e.g.* *the boy did not hear the voice*, לֹא שָׁמַע הַיָּלֵד אֶת-הַקּוֹל.

7. (a) The *definite* accus. in nouns and pronouns, when directly governed by an active verb, is, in prose, usually preceded by the particle אֶת, or rather אֶת־ (§ 10. 3), as in above illustr. But the accus. must be definite: “*a voice*” would have been simply קוֹל, not אֶת-קוֹל. The accusative is regarded as definite (i.) if it be preceded by the def. art., (ii.) if it be particularized by a possessive pronoun (indicated in Hebrew by a pronominal suffix, § 19), *e.g.* God heard *his voice*, אֶת-קוֹלוֹ, (iii.) if it be a proper name, *e.g.* he smote *David*, אֶת-דָּוִד.

(b) אֶת־ is repeated with each of the accusatives, if there

<sup>1</sup> Usually pointed יְהוָה, occasionally יְהוֹה (cf. § 10. 5): the true spelling (never found) is probably יְהוֹה־. We leave it throughout unpointed.



be more than one; *e.g.* Abraham took *Sarah and Lot*, אֶת־שָׂרָה וְאֶת־לוֹט.

(c) אֶת־ is used before מִי (= whom?), but never before מַה. *Whom have I oppressed?* אֶת־מִי עֲשָׂקִיתִי, but *what have I taken?* not אֶת־מַה.

#### EXERCISE. TRANSLATE.

מִי אֵלֶּם: 2 רַם מְאֹד הָהָר הַזֶּה: 3 הַלְיֵלָה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעַם הֶעָצוּם הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יֵלֵד אֶת־אֵלֹהִים: 8 יֹשֵׁב הַמֶּלֶךְ עַל־הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מַה טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֱלֹהֵי וְאָמַר קְרוֹשׁ יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֵרֶב: 14 זֶה הַמֶּלֶךְ הַחֲכָם:

Who (are) these? What (are) ye? Who (is) this woman? I (am) the great king who (is) over (עַל) the land. That great day. This (is) a good head. This (is) the good head. This head (is) good. This good head. This (is) the bad boy who spilt the water upon the earth. What has the man done? What (are) these? These (are) the heavens and the earth which God created this day. That great and sore disease. He sat by (עַל) those waters. How great (is) that palace!

#### § 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with*; local and instrumental.

כ *as, like*.

ל *to, at, for*; sign of *dat.* and *infin.*

(a) The usual pointing of these light fragments is simple *sh'wa*; *e.g.* בְּשָׁלוֹם *in peace*, בְּיָד חֲזָקָה *with a strong hand*, כְּפָרְעֹה *like Pharaoh*, לְמֹשֶׁה *to Moses*.

(b) Before another *sh'wa* this becomes *hireq*, by § 6.2 d.i., forming a half-open syllable בְּלֵב, (בְּלֵבָב =) בְּלֵבָב *in the heart*

of; the sh<sup>e</sup>wa is here sounded, because it was (necessarily) so in the original לִבָּב (cf. § 5. 4 a); therefore not בִּלְבָב. If the consonant be י, it quiesces and the sh<sup>e</sup>wa is not written (§ 9. 1); e.g. יָמַי, but בְּיָמַי in the days of; יְהוּדָה, יְהוּדָה to Judah.

(c) Before a ḥaṭeph the sh<sup>e</sup>wa becomes the corresponding short vowel, by § 8. 3, בְּאַרִי = בְּאַרִי like a lion; לֶאֱכֹל, לֶאֱכֹל to eat.

But with the very frequently recurring words אֱלֹהִים God, and אָמַר (in the phrase לֹאמַר saying), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בְּאֱלֹהִים but בְּאֱלֹהִים to God, בְּאֱלֹהִים as God, לֹאמַר.

(d) Before the tone, the prep., falling in the pretone, often has tone-long qāmeṣ (§ 6. 2 b), as לְמַיִם to water (for לִמַיִם). This is found chiefly in one or two familiar expressions, לְעֶד for ever, לְבִטָּח securely, and with a certain kind of infinitive; e.g. לָלֶכֶת to go (§ 33. 2 b, 3 d, § 39. 2. 2 d. ii, § 40, § 42. 2 a).

(e) In words with the Art. the weak *He* almost always surrenders its vowel to the prep. and disappears. An analogy for this disappearance of *h* may be seen in Cockney English, in many French words, e.g. *homme*, &c. E.g. בְּהַשְׁמַיִם (הַשְׁמַיִם =) בְּשָׁמַיִם in the heavens, לְעָם (לְהָעָם =) הָעָם to the people. לְהָרִים (§ 11 c) to the mountains. To express it summarily, the Article disappears, but its vowel is written under the preposition.

(f) Prepositions cannot be used immediately before pronouns; therefore *to me* is not לִּי, nor is *in you* בְּאַתָּם. Instead, the significant parts of the pronouns (§ 12) are appended to the prepositions in more or less modified forms; thus—

Sing. לִי to me, לָךְ<sup>1</sup> (m.) לְךָ (f.) to thee, לוֹ to him, לָהּ to her.  
Plur. לָנוּ to us, לָכֶם (m.) לָכֶן (f.) to you, לָהֶם (m.) לָהֶן (f.) to them.  
ב is inflected like ל, but it also takes בָּם in 3rd plur. masc.

2. The short word מִן, used as a prep. in the sense of *from*, *out of*, is also a worn down noun, and generally used as an inseparable particle.

(a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִן מַיִם from water. מִמֵּי = מִן-מַיִם = מַמֵּי.

<sup>1</sup> Pause, לָךְ.

Dagh. f., with certain consonants, may be omitted (§ 7. 5); *e.g.* מִקְצָה (for מִקְצָה) *at the end of*. When the consonant is י, it quiesces (§ 9. 1); *e.g.* מִיְמִינִי מִן יְמִינִי *at my right hand* = מִיְמִינִי = מִיְמִינִי = מִיְמִינִי.

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מִעֵץ *from a tree* (מִעֵץ = מִעֵץ = מִעֵץ), by § 8. 4; and occasionally, with ה, hireq remains, by § 8. 4; *e.g.* מִחוּץ (not מִחוּץ), dagh. f. implicit., *outside*.

(c) Before the Art. either (b) is followed, or oftener the prep. is prefixed entire to the word with help of Maqqeph, מִהָעֵץ or מִן הָעֵץ *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

סֵפֶר	book	גֶּן	garden	מָקוֹם	place
אֲדָמָה (f.)	ground	יַבְשָׁה (f.)	dry land	בְּהֵמָה (f.)	beast, cattle
אֲרִי	lion	חֲמֹר	ass	מְלָאכָה (f.)	work
שִׁבְעִי	seventh	קֹדֶשׁ	holy	כָּתַב	to write
נָתַן	to give	אָכַל	to eat	שָׁכַת	to rest
מָשַׁל	{ to rule	מָחָה	{ to destroy	קָרָא	to cry, call
בָּ	{ over		{ to blot out	קָרָא	to name
הָיָה	to be			עַד	unto, as far as

#### EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה: <sup>1</sup> 2 שָׁבַת אֱלֹהִים  
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: <sup>3</sup> 3 שָׁמַע הָאָדָם אֶת־  
 הַקּוֹל <sup>1</sup> בָּגֶן: <sup>4</sup> 4 מָשַׁל הַמַּלְאָךְ בָּעֵץ: <sup>5</sup> 5 יָשַׁב הַיֵּלֶד בַּמָּקוֹם הַזֶּה:  
 6 מָחָה יְהוָה אֶת־פָּלֶא אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: <sup>7</sup> 7 עָשָׂה  
 אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה: <sup>8</sup> 8 הָאֱלֹהִים הוּא  
 בְּהִיכָל: <sup>9</sup> 9 נָתַן אֶת־הַחֹרֵב לַמֶּלֶךְ: <sup>10</sup> 10 כָּתַב הַיֵּלֶד בַּסֵּפֶר:

To a lion. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (ל) pain. On (ב) the high mountain. One called to the other and said, Yahweh is good.

<sup>1</sup> Pausal form (cf. § 10. 4 a).

## § 15. THE CONJUNCTION, &amp;c.

1. The inseparable conjunction ו *and*, is pointed very much like the inseparable prepositions in § 14.

(a) Its ordinary pointing is sh<sup>wa</sup>, וְאַתָּה *and thou*, וְדָבָר *and a word*.

(b) Before the ḥaṭeph's it takes the corresponding short vowel (§ 8. 3), וְאֲנִי *and I*, וְאַמִּץ *and be strong*. חֶסֶד וְאֱמֶת *kindness and faithfulness*.

ו (like ל כ ב, cf. § 14. 1 c) with אֱלֹהִים gives וְאֱלֹהִים.

(c) Before simple sh<sup>wa</sup> and the Labials (ב ו מ פ) its pointing is ו, וְדְבָרִים *and words*, וְשֹׁמְרֵתֶם *and ye shall keep*, וְבֵן *and a son*, וּפָרָה *and a cow*.

Rem.—Before *yodh* with sh<sup>wa</sup> the pointing is *hireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וַיְמִי *and the days of*.

(d) Before the accent, especially if disjunctive (see p. 230), it often takes *qāmeṣ* (§ 6. 2 b): וְרַע טוֹב *good and evil*, פָּרָה וְבֵר *a cow and a bear*, דֹּר דֹּר *generation after generation*; especially with words that go in pairs: יוֹם וְלַיְלָה *day and night*, זָהָב וְכֶסֶף *gold and silver*, נֶבֶז וְרֵק *waste and void* (נ in spite of Labial; cf. אֱלֹהִים וּמֶלֶךְ *God and king*).

(e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people*, not וְעָם.

2. ו appears with the pronominal suffixes as follows: Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.), מִמֶּנִּי (f.) *from thee*, מִמֶּנָּה *from him*, מִמֶּנָּה *from her*.

Plur.: מִמֶּנּוּ *from us*, מִמֶּכָּם *from you*, מִמֶּהֶם *from them*.

For the last two words, cf. § 14. 2 a b. The other words seem to postulate a reduplicated form *minmin*.

3. *The verb*.—Verbal inflection for persons is made by attaching to the root (*i.e.* 3 *sing. masc. perf. act.*) the significant elements of the personal pronoun (§ 12).

3	<i>sing. m. perf.</i>	he ruled, has ruled, &c.	מִשַּׁל	
2	" "	thou hast ruled, &c.	מִשַּׁלְתָּ	ta of אַתָּה
2	" f.	thou hast ruled, &c.	מִשַּׁלְתְּ	t " אַתְּ
1	" c.	I ruled, have ruled, &c.	מִשַּׁלְתִּי	ti = ki of אֲנִי

3	plur. m. perf.	they ruled, did rule, &c.	מִשְׁלוּ		
2	" "	ye ruled, &c.	מִשְׁלַתֶּם	tem of	אַתֶּם
2	" f.	" " " "	מִשְׁלָתְךָ	ten "	אַתָּן
1	" c.	we ruled, &c.	מִשְׁלָנוּ	nu "	אַנְחֵנוּ

Thus these forms are not arbitrary: מִשְׁלַתְּ is really *having ruled (art) thou*, מִשְׁלָנוּ *having ruled (are) we*, &c.

דָּוִד	David	יְהוֹנָתָן	Jonathan	מֹשֶׁה	Moses	מִרְיָם	Miriam
יִשְׂרָאֵל	Israel	יְהוּדָה	Judah	אַבְרָם	Abram	אַבְרָהָם	Abraham
אֵלִיָּהוּ	Elijah	אֵלִישָׁע	Elisha	מִלְחָמָה	f. battle, war,	וָעָק	to cry

## EXERCISE. TRANSLATE.

אָמַר יְהוָה לָאִשָּׁה: 2 מְדַבֵּר אֶכְלָתָ: 3 בְּאֱלֹהִים וּבְמֹשֶׁה:  
 4 לְאֱלֹהִים וְעָקוּ בְּמִלְחָמָה: 5 דָּוִד יָחִיתָ: 6 אֲרִי וְחֲמֹר:  
 7 יִשְׂרָאֵל וְיְהוּדָה: 8 וּבִיּוֹם הַהוּא כָּתַבְתִּי בַסֵּפֶר: 9 מֹשֶׁה  
 10 מֵרִים: יוֹם וּלִילָה:

I said to the man. We rested on the seventh day. And of the tree we have eaten. God destroyed from the earth man and cattle. People and king. Elijah and Elisha. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, Holy (is) Yahweh. And these, who (are) these? Dry land and water. Night and morning. Man is not wise as God. Thou (f.) hast ruled over this people.

## § 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters, *e.g.* כָּבֵד, שָׁמַר. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grew, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion

<sup>1</sup> Pausal form (cf. § 10. 4 a).



that is, verbalize it; such verbs are called *Denominatives*, &c., as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e.g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*; *facio, feci*; *brecken, brach*. The Semitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone, e.g. דְּבָרְךָ *word*, דְּבָרִים *words*, דְּבָרֶיךָ *your words*, and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns and Adjectives.*

(a) In Hebrew there are *two genders*: *mas.* and *fem.*

There are *three numbers*: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שָׂרִים, nor *two fish* דְּגָנִים (see § 48. 1. 2).

(b) The *fem. sing.* is formed by adding הַ (ā) to the *mas.*, e.g. טוֹב, טוֹבָה.

(c) The *plur. mas.* is formed by adding יִם (īm) to the *sing.*, e.g. טוֹבִים; and the *plur. fem.* by changing הַ (ā) into וֹת (ōth), e.g. טוֹבוֹת, or by adding *ōth* to the *sing.* if it has no *fem.* termination, e.g. רֵיחַ *wind*, רֵיחוֹת.

(d) The *dual* is formed by adding יַיִם (āyim: י consonantal) to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (which was הַ ath; § 16. 4. 8) for the *fem.* Thus: from סוּס, סוּסִים; from סוּסָה (orig. סוּסַת), סוּסָתַיִם (*a* under ס lengthened to ā, because pretonic, § 6. 2 b).

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוֹב <i>good</i>	טוֹבָה	סוּס <i>horse</i>	סוּסָה <i>mare</i>
<i>plur.</i>	טוֹבִים „	טוֹבוֹת	סוּסִים „	סוּסָתַיִם „
<i>dual</i>			סוּסַיִם „	סוּסָתַיִם „

4. *Classes of nouns feminine.*

(1) Words ending in ה־ or ת; *e.g.* צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרִי *an Egyptian*).

(2) Words of any termination that are names of creatures feminine, as אִם *mother*.

(3) Names of cities, countries, &c., which may be considered *mothers* of their inhabitants; *e.g.* צִיּוֹן *Zion*, אַשּׁוּר *Assyria*.

(4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אוֹז *ear*, קֶרֶן *horn*; also of other utensils or instruments used by man, as חֶרֶב *sword*, כּוֹס *cup*, and even of *places* in which man is wont to move, as תֵּבֵל *world*.

(5) Names of things productive, the elements, unseen essences, &c., as שֶׁמֶשׁ *sun*, אֶרֶץ *earth*, אֵשׁ *fire*, נֶפֶשׁ *soul*.

In all these classes, however, there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other; *e.g.* דֶּרֶךְ *way*, masc. (less often fem.).

(6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; *e.g.* צְדָקָה, צְדָקוֹת. Many *fem.* nouns, however, have the *mas. plur.* ending, *e.g.* שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, *e.g.* אָב *father*, pl. אֲבוֹת, especially if they incline towards a *fem.* sense by (4) or (5); *e.g.* לֵבָב *heart*, pl. לִבְבוֹת, קוֹל *voice*, pl. קוֹלֹת or קִלּוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפְרוֹת.

As a rule, the *plur.* takes the gender of the *sing.*; *e.g.* אֲבוֹת *good fathers*, שָׁנִים טובים *good years*.

(7) The *fem.* often corresponds to the Greek or Latin neuter; *e.g.* טוֹבָה *welfare*, רָעָה *misery*, זֹאת *this* (τοῦτο).

(8) The original *fem.* ending was *ath* ה־. The ending occasionally appears, sometimes in this form, sometimes as simple ת (cf. מוֹאבִּית *Moabitess*, from מוֹאבִּי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *ê* (mainly ordinal numerals, § 48. 2, *e.g.* שְׁלִישִׁי *third*, and tribal names, *e.g.* עִבְרִי *Hebrew*) form the *fem.*

and *plur.* as follows:—*fem. sing.* עֵבְרִיָּהּ, שְׁלִישִׁית (rarely שְׁלִישִׁיָּהּ), *masc. pl.* עֵבְרִים and עֵבְרִיִּים, *fem. pl.* עֵבְרִיּוֹת.

5. *The Dual.*—(a) The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun, or verb. It is used for things that go *in pairs*, whether organs of the body or inanimate things; e.g. *eyes* עֵינַיִם, *ears* אוָזְנַיִם (*oznáyim*), *hands* יָדַיִם, *feet* רַגְלַיִם, *lips* שְׁפָתַיִם (from שָׁפָה), *horns* קַרְנַיִם, *shoes* נַעֲלַיִם; and with one or two other common words, e.g. יוֹמַיִם *two days*, שָׁנָתַיִם *two years*.

(b) Verbs and adjectives, having no dual, use the plural with a dual noun, e.g. עֵינַיִם רְמוֹת וַיִּדְּוּ שִׁבְכוֹת דָּם *haughty (high) eyes and hands that shed blood*.

(c) When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; e.g. קַרְנוֹת *horns of the altar*.

(d) The vowel before the dual termination, if open, is long, being pretonic (§ 6. 2 b), e.g. שְׁפָתַיִם *s'phātháyim*.

(e) מַיִם *water*, and שָׁמַיִם *heaven*, are not duals, but plur. from unused sing. forms (מִי and שָׁמַי).

פָּר <sup>1</sup> ox	פָּרָה <i>f.</i> cow		
סוּס horse	סוּסָה <i>f.</i> mare		
דָּג fish	דָּגָה <i>f.</i> fish		
נָשִׁר <sup>1</sup> prince	נָשִׁרָה <i>f.</i> princess		
שִׁיר song	שִׁירָה <i>f.</i> song		
אֶצֶר <sup>1</sup> adversary	אֶצֶרָה <i>f.</i> adversary		
גִּבּוֹר hero, mighty	בּוֹכֵב star	בְּיָר <i>f.</i> well	זֵאֵב wolf
אִישׁ man			
יָרֵכָה <i>f.</i> side	דָּם blood	יָאֵר river	חֲלוֹם } dream
			חֲלָמוֹת } <i>pl.</i>
צַדִּיק just	מָר <sup>1</sup> bitter	נָתַן to give,	הָרַג to slay
סָפַר to count	רָאָה to see	שָׁב set	זָכַר to remem-
לֶחֶם bread	חָדָשׁ new	שָׁתָה to drink	בֵּר ber

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם: 2 אֵלֶּה הַפָּרוֹת הָרְעוֹת  
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאֵר: 3 מִשַּׁל הָאָדָם בִּבְהֶמָה וּבַדְּגִים:

<sup>1</sup> The words פָּר, שִׁיר, אֶצֶר, מָר, have, for etymological reasons (§ 43), *a* (path.); with the Article, פָּר has *a* (cf. § 12), the other words *a*.

4 הָמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם : 5 אֶמְרָתִי  
 אֶל־הָעָם הִנֵּה צְדִיקִים אַתֶּם : 6 הַהָרִים הָאֵלֶּה רָמִים מְאֹד :  
 7 סִפַּרְתָּ אֶת־הַקּוֹכָבִים : 8 מָה רָמִים הַהֵיכָלִים הָהֵם : הַיָּדוֹם :  
 יִרְכָּתִים : 9 רָאָה הַמֶּלֶךְ בַּחֲלוֹם אֶת־הַפְּרוֹת הַטְּבוֹת עַל־  
 הַיָּאָר : 10 זָכַר יְהוָה כִּי עָפַר אֲנַחְנוּ :

I remember (*perf.*) the songs which I heard in the temple. These waters (are) bitter. Those heavens (are) very lofty. These (are) the asses which we slew. Who (are) these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two days. Bread he ate and water he drank. The just are as the stars which (are) in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. God gave me a new song. Thou (*f.*) has spilt blood (*pl.*).

## § 17. CASES. THE CONSTRUCT STATE.

1. *The construct state.*—There is some reason to believe that Hebrew, like Arabic, once had three cases, the nominative, genitive, and accusative, ending respectively in *u*, *i*, and *a*. The traces of case are clearest in the accusative. But while there is now no external indication of the nomin. or the accus., the genitive relation (e.g. *the palace of the king*) is indicated by closely connecting the governing and governed words in a way which demands special attention, as it has no analogy in the corresponding Greek or Latin construction. The first word (here *palace*), which is considered as dependent, is said to be in the *construct state* or in construction; the second word (*king*), which is not dependent, is said to be in the *absolute state*.

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion*. This relation, though

usually, is not invariably expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; e.g. in "great in power, fair in appearance, broken in heart," *great*, *fair*, and *broken* would be in the construct, *power*, *appearance*, and *heart* in the absolute. The point is that the two words together make up one idea.

Now the first half of a relation like *son of*—, *great in*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. The cstr. and the abs. are considered to form together an accentual unity, like words connected by maqqēph (§ 10. 3); the chief accent naturally falls on the second half or absolute, consequently the first half or construct is hurried. In this way *the cstr. is uttered as shortly as is possible in consistency with the laws of pronunciation* in the language; therefore any merely tone-long vowel within the word will be shortened or lost; e.g. abs. דָּבָר (ָ in both cases tone-long, § 6. 2 b), constr. דְּבַר. This is the shortest form such a word can assume.

(b) Further, the final *m* of the plur. *īm* and the dual *áyim* is elided, and these terminations become *ē*: thus, from plur. דְּבָרִים we get constr. דְּבָרִי (since בָּ, when hurried, is reduced to בִּ, and דְּבִ must become דְּבִ, by § 6. 2 d. i.); and the sh<sup>e</sup>wa is vocal, representing as it does an original ָ. Consequently, if the third radical is a *b<sup>e</sup>ghadhk<sup>e</sup>phath*, it will not take daghesh lene: abs. pl. פְּבָרִים [sing. פְּבַר *heavy*], constr. פְּבָרִי (not פְּבָרִי).

(c) The dual cstr. is similarly formed; e.g. abs. קַרְנִים *horns*, cstr. קַרְנִי; abs. יָדַיִם *hands*, cstr. יָדִי. So from שִׁפָּה *lip*, dual abs. שִׁפְתַּיִם (§ 16. 3 d, 5 d), cstr. שִׁפְתִּי.

(d) In *fem. sing.* the original ending ה— (§ 16. 4. 8) is resumed: abs. סוּסָה *mare*, cstr. סוּסַת; abs. צְדָקָה *righteousness*, cstr. צְדָקַת (because צָד = צִד: *ṣidh'qath*). אֲדָמָה *ground*, cstr. אֲדָמַת (because אָד = אִד, § 6. 2 d. ii.).

(e) *Fem. pl. cstr.* ends, like abs., in ה, but is shortened, like all constructs, as much as possible; pl. abs. צְדָקוֹת, cstr. צְדָקוֹת.

סוּס, with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations show how the changeable vowels are affected—יָשָׁר *right*, יָד *hand*, שִׁפָּה *lip*.



Mas.				Fem.			
Abs.		Cstr.		Abs.		Cstr.	
sing.	סוּס horse	סוּס		סוּסָה mare		סוּסָה	
plur.	סוּסִים „	סוּסִים		סוּסוֹת „		סוּסוֹת	
dual	סוּסִים „	סוּסִים		סוּסָתַי „		סוּסָתַי	
Mas.		Fem.		Mas. <sup>1</sup>		Fem.	
abs. sing.	יֶשֶׁר	יִשְׂרָה		abs. sing.	יָד	שֵׁפָה	
cstr. „	יֶשֶׁר	יִשְׂרָה		cstr. „	יָד	שֵׁפָה	
abs. plur.	יִשְׂרִים	יִשְׂרוֹת		abs. dual	יָדַיִם	שֵׁפָתַיִם	
cstr. „	יִשְׂרֵי	יִשְׂרוֹת		cstr. „	יָדַי	שֵׁפָתַי	

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוּס הַמֶּלֶךְ (not הַסוּס הַמֶּלֶךְ); *the horses of the king*, סוּסֵי הַמֶּלֶךְ (not הַסוּסִים הַמֶּלֶךְ); *the word of the prophet*, דְּבַר הַנְּבִיא; *the righteousness of the people*, צְדָקַת הָעָם; *the lips of the girl*, שִׁפְתֵי הַנַּעֲרָה. So with adjs.: *a good-looking girl*, נַעֲרָה טוֹבַת מְרָאָה (lit. *good in appearance*), *a woman of good understanding* (אִשָּׁה טוֹבַת שִׂכְלָה, lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי-לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבֵּר *in heart*).

*b.* If the abs. is definite, the constr. is also definite; e.g. אִישׁ הַמִּלְחָמָה *the man of war, the warrior*; but אִישׁ מִלְחָמָה *a warrior*; הַר יְהוָה (the psalm of David, bec. D. is definite). So הַר יְהוָה *the mountain of Yahweh*. The indefinite in such cases is usually expressed by putting לְ (to) before the absolute: לְדָוִד מִזְמוֹר *a psalm of David*.

Rule 2.—The construct must *immediately* precede the noun with which it goes; therefore two (co-ordinate) constructs cannot precede the same noun; e.g. *the hands and lips of the man* would not be יָדַי וְשִׁפְתֵי הָאִישׁ, because יָדַי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדַי הָאִישׁ וְשִׁפְתָיו; *the prince's sons and daughters*, not בְּנֵי וּבָנוֹת הַשֵּׁר, but בְּנֵי וּבָנוֹתָיו. Similarly

<sup>1</sup> יָד is fem., but may be used here for illustration's sake, as it has not the fem. ending.

in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ rather than אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ (bec. then אֱלֹהֵי would be separated from אֱלֹהֵי God of the earth).

Such a *succession* of constructs, however, as דֶּרֶךְ עֵץ הַחַיִּים the way to the tree of life; יָמֵי שְׁנֵי חַיֵּי אֲבוֹתַי the days of the years of the life of my fathers, constitutes a unity and is perfectly normal.<sup>1</sup>

Rule 3.—An adj. qualifying a noun in the cstr. state must stand *after the compound expression*, and, as the noun in the cstr. is definite, the adj. has the article; e.g. *the good horses of the king*, סוּסֵי הַמֶּלֶךְ הַטוֹבִים (not סוּסֵי הַטוֹבִים הַמֶּלֶךְ, because the cstr. must *immediately* precede its abs.) = *the horses of the king*—viz. *the good ones*. So *the king's good mare*, סוּסַת הַמֶּלֶךְ הַטוֹבָה (סוּסַת הַטוֹב would be *the good king's mare*).

If the gender and number of the cstr. and abs. happened to be identical, a certain ambiguity would arise: סוּסַת הַמֶּלֶכָה the queen's good mare, *the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e.g. *the queen's good mare*, הַסוּסָה הַטוֹבָה הַיְשָׁרָה לַמֶּלֶכָה; i.e. *the good mare which (belongs) to the queen*.

The above illustrations show that, though an adj. agrees with its noun in gend. and numb. it does not agree in state. Even when a noun is in the cstr. its adj. is in the abs.

3. *Use of the accusative ending*.—The accus. ending *a* has been retained in one particular usage. הַ is added to words to express *direction* or motion towards. The ending in this use of it, which is probably a revival and extension of its former use, *has not the tone*, e.g. צָפוֹנָה northward (not צָפוֹנָה, because the first syllable is pretonic), הָהָרָה towards the mountain (not הַהָרָה, § 11 c). It may even admit a preposition before its word; e.g. לְשָׁאוֹל to Sheol. It may be appended to the plur.; e.g. הַשָּׁמַיִמָּה heavenwards, and even to the cstr. state, e.g. בֵּיתָהּ יוֹסֵף to the house of Joseph.

This termination, called by some *He locale* because it

<sup>1</sup> Notice that the indication of definiteness (i.e. the article, or a pron. suff. *my, his*, etc., § 19) appears only at the *end*.

usually has reference to place, is sometimes extended to time; *e.g.* מִיָּמִים יָמִימָה *from year (lit. days) to year.*

It cannot be used with persons: *to (towards) David* would not be דָּוִדָּה, but אֶל-דָּוִד.

צָפוֹן <i>f.</i> north	מִצְרַיִם Egypt	מִטָּה <i>f.</i> bed	אֲבִיּוֹן poor
רוּחַ { wind spirit	חַיִל { valour force, army	יְשׁוּעָה <i>f.</i> { salvation deliverance	
מִצְוָה <i>f.</i> command	עִיר <i>f.</i> city	שָׂכָל understanding	
תּוֹרָה <i>f.</i> law	חוֹמָה <i>f.</i> wall	בָּשָׂר flesh	
מַלְכָּה <i>f.</i> queen	בַּת <i>f.</i> daughter	אַרְבַּע four	
אֲבִיגַיִל Abigail	שְׁאוֹל <i>f.</i> Sheol, the underworld		
יָרַד to go down	נָשָׂר to keep	פָּקַד to review	
שָׁבַר to break	נָתַן to break down	פָּרַץ to break through ( <i>e.g.</i> a wall)	

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמֵּי הַיָּאָר : 2 לָקַח דָּוִד אֶבְיָטָל לְאִשָּׁה וְהָיָא  
אִשָּׁה טוֹבַת שָׂכָל : 3 אֲבִיּוֹנֵי הָעָם הֵם צַדִּיקִים : 4 לֹא שָׁמְרָנוּ  
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל : 5 עָשָׂה הַשָּׂר כְּמִצְוֹת הַמֶּלֶךְ :  
6 וּבְתוֹרַת יְהוָה לֹא <sup>2</sup> הִלְכָתָּ : 7 אֱלֹהֵי מִצְוֹת אֱלֹהֵי כָל הָאָרֶץ  
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה : 8 שָׁכַב הַיֶּלֶד עַל-מִשְׁתַּת אִישׁ הָאֵלֹהִים :  
9 בָּא חֵיל גְּדוֹל <sup>3</sup> מִיִּרְכָּתִי הָאָרֶץ וּמֵאַרְבַּע רִיחֹת <sup>2</sup> הַשָּׁמַיִם :  
10 אֲבָלְנוּ מִכָּל-עֵץ <sup>2</sup> הָעֵץ : 11 וּמִלְכַת הָאָרֶץ בַּת אִישׁ גִּבּוֹר <sup>2</sup> חָיִל :  
12 הָיָה רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרַיִמָּה כִּי כָבֵד הָרָעַב בָּאָרֶץ :  
13 תּוֹרַת יְהוָה טוֹבָה : 14 בְּיוֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה  
בְּיִשְׂרָאֵל :

The great day of Yahweh. The day of Yahweh (is) great.  
The good queen of the land. All the people of the earth.  
All the king's good asses. The captain (prince) reviewed all  
the mighty-men of valour and all the people of war. In the  
two-sides of the temple. I have gone northward. We are  
gone down to Sheol. He went towards-the-mountain. We

<sup>1</sup> Less often *masc.*

<sup>2</sup> Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).

<sup>3</sup> Dag. in *kaph* only in cstr.

slew the man's ass. The people did not drink from the waters of the river, for they (were) blood.<sup>1</sup> Ye have not kept the commandments of the God of all the earth. The spirit of God (was) upon the waters. God of the spirits (that belong) to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou (*f.*) hast eaten of the tree of the garden.

## § 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflection* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, *i.e.* vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גִּבּוֹר (*gibbôr*) a hero, אֶבְיָן (*'ebh-yôn*) poor, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבּ, אֶבְ), and the second pure long (as we might almost infer from its consonantal representation י), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; *e.g.* plur. אֶבְיָנִים, גִּבּוֹרִים.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words זָקֵן, דָּבָר (not זָקִין), לֵב, (not לִבִּי) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3 *e*), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only *qāmeç* and *çere* are tone-long in nouns, as in the above illustrations; *hōlem* being for the most part unchangeably long, and therefore usually represented by ו; *e.g.* גָּדוֹל (*gādhōl*), נוֹכַח (*kōkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ô*.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

<sup>1</sup> In dependent clauses with כִּי *for, that, &c.*, the pronoun is put last.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

#### THE FIRST DECLENSION.

They are words having :

$\bar{a}$  in the pretone (יָשׁוּר, יָקֵן), or  $\bar{a}$  in the tone (לֵבָב, כּוֹכֵב), or  $\bar{a}$  in both places (יָשָׁר, דָּבָר).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (*e.g.* by יָם, הָ, &c.) the accent plants itself upon the significant inflectional addition; *e.g.* דָּבָר, but דְּבָרִים. The tone, falling on *bhār* in the sing., falls on *rîm* in the pl.: *bhā*, being pretonic, has the long  $\bar{a}$ , and the original *dā* of *dābhār*, being now *two* places from the tone (and open), becomes *d<sup>e</sup>*. The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes דָּבַר (sing.) and דְּבָרִי (pl.): the *sh<sup>e</sup>wa* in pl. is vocal, hence no daghesh in *b<sup>g</sup>ghadhk<sup>e</sup>phath* letters; *e.g.* לֵבָבִי, כּוֹכְבִי.

Note that the form  $\bar{a}-\bar{e}$ , *e.g.* יָקֵן, has *a* in the constr. sing. יָקֵן.

A few words have in the construct *ghol* in both syllables: *e.g.* נֶדֶר *wall*, constr. נְדָר (pronominal suffix, § 19, regularly of the type נֶדֶר *his wall*); כֶּתֶף *shoulder*, c. כְּתָף; יָרֵךְ *thigh*, c. יֶרֶךְ; כָּבֵד *heavy*, c. both כְּבֵד and כָּבֵד.

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
(1) upright	יָשָׁר	יָשָׁרִים	יָשָׁר	יָשָׁרִי (= יָשָׁרִי)
(2) old, old man, elder	זָקֵן	זָקֵנִים	זָקֵן	זָקֵנִי (= זָקֵנִי)
(3) great	גָּדוֹל	גָּדוֹלִים	גָּדוֹל	גָּדוֹלִי
(4) blessed	בָּרוּךְ	בָּרוּכִים	בָּרוּךְ	בָּרוּכִי
(5) overseer	פָּקִיד	פָּקִידִים	פָּקִיד	פָּקִידִי
(6) heart	לֵבָב	לֵבָבוֹת	לֵבָב	לֵבָבוֹת (= לֵבָבוֹת)
(7) star	כּוֹכֵב	כּוֹכְבִים	כּוֹכֵב	כּוֹכְבִי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי



Rem.—The forms 1, 2, 3 with vowels  $\bar{a}$ — $\bar{a}$ ,  $\bar{a}$ — $\bar{e}$ ,  $\bar{a}$ — $\bar{o}$ , may be considered the typical forms of this declension, see § 22. 1. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in ה־ retain in the constr. sing. the original ה־ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2 a): abs. שִׁפָּה *lip*, cstr. שִׁפָּת.

Abs. sing. צְדָקָה *righteousness*. cstr. (צְדָקָה) = צְדָקָת

„ plur. צְדָקוֹת *righteousnesses*. „ (צְדָקוֹת) = צְדָקוֹת

„ sing. נְבִילָה *corpse*. „ (נְבִילָה) = נְבִילָת

The sh'wa in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessings*, the first syllable is closed בְּרִכָּת.

Some fem. nouns retain the long  $\bar{e}$  under inflection: e.g. גְּזֵלָה *plunder*, cstr. גְּזֵלָת; גְּנֵבָה *thing stolen*, 3 sing. masc. suff. (§ 19) גְּנֵבָתוּ.

3. A few monosyllables with changeable vowels ( $\bar{a}$   $\bar{e}$ ) in the tone attach themselves to this declension. They are probably real dissyllables, which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דֵּשׁ *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דְּבַר (or זָקוּן);

as this is in sing. abs. בֵּר cstr. בֵּר plur. abs. בָּרִים cstr. בָּרֵי  
so we have „ „ דֵּשׁ דֵּשׁ „ דֵּשִׁים „ דֵּשֵׁי  
„ „ עֵץ עֵץ<sup>1</sup> „ „ עֵצִים „ עֵצֵי

So פָּנִים *face* (plur.), cstr. פָּנֵי.

#### WORDS FOR PRACTICE.

זָכָר male	קָצֵר short	תָּמִים perfect
דְּבַר word	מְאוֹר <i>m.</i>	שִׁפָּה <i>f.</i> lip
מִשְׁלַּל proverb	מְאוֹרֹת <i>pl.</i>	בְּרָכָה <i>f.</i> blessing
כָּבֵד heavy	נָבִיא prophet	נִקְמָה <i>f.</i> vengeance
לֵפָרֵד leopard	בָּרִיא fat	נְבִילָה <i>f.</i> corpse
	קֹדֶשׁ holy	

Exercise.—Write the *cstr. sing.* and the *abs.* and *cstr. pl.* of the above words. (The *abs.* and *cstr. dual* of שִׁפָּה.)

שְׁנַיִם two חֹל sand אָסַף to gather נָשָׂא to lift up יָם sea

<sup>1</sup> Same as abs.

יִצְחָק Isaac	יַעֲקֹב Jacob	עֵשָׂו Esau	עֶזְרָא Ezra
עֵצָה f. counsel	שָׁם there	לָמָּה why?	כַּרְמֶל <sup>1</sup> Carmel

## EXERCISE. PARSE AND TRANSLATE.

בְּרִיאֹת, דָּגַת, נְבִיאִי, יִשְׁרִי, רְקִיעַ, לְבָבוֹת, מְאֹר, מִשְׁלִי, כָּבֵד,  
 פְּקִידִי, לֵבָב, שְׁפָתִי, נִקְמַת, בְּרִכּוֹת, יָדַיִם: וְחִשְׁדָּה עַל-פִּנֵּי הַמַּיִם:  
 2 כָּתַב הַנְּבִיא אֶת-כָּל-הַדְּבָרִים בְּסֵפֶר: 3 הָיָה דְבַר יְהוָה אֶל-  
 הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּב הַצִּדִּיקִים: 5 כָּתַבְתִּי לָעַם הַזֶּה  
 אֶת-כָּל-דְּבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שָׁם אִישׁ מִזִּקְנֵי יִשְׂרָאֵל:  
 7 נָתַן אֲלֵהֶם אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים בְּרְקִיעַ הַשָּׁמַיִם:  
 8 אִסַּף הַשָּׁר חֵיל כָּבֵד בְּכֹכְבֵי הַשָּׁמַיִם וּבְחֹל אֲשֶׁר עַל-שִׁפְת  
 הַיָּם: 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יָדֵי עֵשָׂו: 10 נָשָׂא  
 הַנְּבִיא הַזֶּקֶן אֶת-נִבְלַת אִישׁ הָאֱלֹהִים אֶל-הַחֲמוֹר: 11 נָבַד  
 לִשׁוֹן אֲנֹכִי: 12 קִרָּא עֶזְרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים:

The law of Yahweh (is) perfect. The king saw the fat kine upon the bank (lip) of the river. Ye have eaten the flesh of fat oxen. The words of the lips of Yahweh (are) upright. I (am) not a man of words. Good (are) the words of the law of Yahweh. The waters (are) upon the face of the ground. We have heard the words of the prophets of the God of all the earth. Thou hast kept the heart of this people from evil. Very great (are) the righteousnesses of God. Blessed (are) the upright of heart. The vengeance of the people (was) great. The proverbs of the wise king (are) perfect. He destroyed all the fishes of the river.

## § 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

1. Hebrew has not largely developed the adjective; instead of saying *holy hill, silver idols, eloquent man*, it says *hill of holiness*, הַר קֹדֶשׁ; *idols of silver*, אֱלִילֵי כֶסֶף; *man of words*, אִישׁ דְּבָרִים, and the like. Similarly for *my horse* it says *horse-of-me*; the possessive pronouns *my, thy, his, our*,

<sup>1</sup> Usually with def. art. = *the garden land*

&c., are altogether wanting. In other words, what we have in such cases is—ideally—a noun in the construct, followed by a personal pronoun in the absolute, which, however, is not now written as a separate word, but attached to the noun as a suffix. There are a few words in which this process is still perfectly clear, and the pronoun is present in practically its original form; e.g. אָבִיו *his father* (father-of him, אָבִי); but in all words the pronoun is really present, though not often so obvious; e.g. סוּסוֹ *his horse*. Here the original *sūs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sūsahû*; then *h* disappeared, as it so easily does (§ 14. 1 e), leaving *sūsah*, which easily passes into *sūsô* (cf. § 2. 2. 1).

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § 12, except that in the second person *k* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. E.g. in סוּסֵיהֶם *their horses*, the ה of the original 3rd pers. pron. (הֵם) is preserved; in סוּסָם *their horse*, it has disappeared (as in סוּסוֹ).

2. The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—כֶּם, כֵּן, הֶם, הֵן (not נָה, for the ו is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: e.g. דְּבָרְכֶם *the word of you, your word*; דְּבָרֵיכֶם *the words of you, your words*; דְּבָרֵיהֶם *the words of them, their words* (דְּבָר and דְּבָרֵי being respectively cstr. sing. and pl. of דְּבָר); so צְדָקָתְכֶם *your mare*, צְדָקָתְכֶם *your righteousness*, שְׂפָתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, e.g., in the formation of the plural—דְּבָרִים from דְּבָר. Thus, *my word* = דְּבָרִי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into sh'wa. (דְּבָרִי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-

sible.) So דְּבָרֹו *his word*, דְּבָרֵנוּ *our word*. (The accent falls on the —: hence דְּבָרֵנוּ would be again impossible.) So שְׁפָתִי *my lip*, not שְׁפָתִי. Similarly with a plural noun: *my words*, דְּבָרַי; *our words*, דְּבָרֵינוּ, not דְּבָרֵינוּ (because נוּ is not one of the heavy suffixes). The accent falls on the —, and the vocalization follows as a matter of course. So שְׁפָתֶיךָ (*f.*) *thy lips*, שְׁפָתֵינוּ *our lips*; but שְׁפָתֵיהֶם *their lips*.

For purposes of vocalization, it is obviously important to know where the accent falls: in the paradigms it is specially marked, when it does not fall upon the last syllable. It may be put thus: the monosyllabic and all the heavy suffixes take the accent; *e.g.* דְּבָרִי *my word*, דְּבָרֵיכֶם *your words*; disyllabic suffixes (except the heavy suffixes attached to plur. nouns) take the accent on the penult; *e.g.* סוּסֵנוּ *our horse*, דְּבָרֵנוּ *our word*, דְּבָרֶיהָ *her words*, but דְּבָרֵיהֶם *their words*.

## NOUN WITH SUFFIXES.

	Mas.		Fem.		
<i>Singular noun</i>	סוּס	דְּבָר	סוּסָה	שֵׁפָה	צְדָקָה
	(horse)	(word)	(mare)	(lip)	(righteousness)
<i>sing. 1 c. my</i>	סוּסִי	דְּבָרִי	סוּסָתִי	שֵׁפָתִי	צְדָקָתִי
2 <i>m. thy</i>	סוּסֶיךָ	דְּבָרֶיךָ	סוּסָתְךָ	שֵׁפָתְךָ	צְדָקָתְךָ
2 <i>f. thy</i>	סוּסֶיךָ	דְּבָרֶיךָ	סוּסָתְךָ	שֵׁפָתְךָ	צְדָקָתְךָ
3 <i>m. his</i>	סוּסוֹ	דְּבָרוֹ	סוּסָתוֹ	שֵׁפָתוֹ	צְדָקָתוֹ
3 <i>f. her</i>	סוּסָהּ	דְּבָרָהּ	סוּסָתָהּ	שֵׁפָתָהּ	צְדָקָתָהּ
<i>plur. 1 c. our</i>	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שֵׁפָתֵנוּ	צְדָקָתֵנוּ
2 <i>m. your</i>	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסָתֵכֶם	שֵׁפָתֵכֶם	צְדָקָתֵכֶם
2 <i>f. your</i>	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסָתֵכֶן	שֵׁפָתֵכֶן	צְדָקָתֵכֶן
3 <i>m. their</i>	סוּסָם	דְּבָרָם	סוּסָתָם	שֵׁפָתָם	צְדָקָתָם
3 <i>f. their</i>	סוּסָן	דְּבָרָן	סוּסָתָן	שֵׁפָתָן	צְדָקָתָן
<i>Plur. noun</i>	סוּסִים	דְּבָרִים	סוּסוֹת	שֵׁפָתִים	צְדָקוֹת
	(horses)	(words)	(mares)	(dual)	(righteousnesses)
<i>sing. 1 c. my</i>	סוּסִי	דְּבָרִי	סוּסוֹתִי	שֵׁפָתִי	צְדָקוֹתִי
2 <i>m. thy</i>	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שֵׁפָתֶיךָ	צְדָקוֹתֶיךָ
2 <i>f. thy</i>	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שֵׁפָתֶיךָ	צְדָקוֹתֶיךָ
3 <i>m. his</i>	סוּסָיו	דְּבָרָיו	סוּסוֹתָיו	שֵׁפָתָיו	צְדָקוֹתָיו
3 <i>f. her</i>	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שֵׁפָתֶיהָ	צְדָקוֹתֶיהָ

<i>plur.</i> 1 <i>c.</i> our	שָׁפְתֵינוּ	סוֹסוֹתֵינוּ	דְּבָרֵינוּ	סוֹסֵינוּ	צִדְקוֹתֵינוּ
2 <i>m.</i> your	שָׁפְתֵיכֶם	סוֹסוֹתֵיכֶם	דְּבָרֵיכֶם	סוֹסֵיכֶם	צִדְקוֹתֵיכֶם
2 <i>f.</i> your	שָׁפְתֵיכֶן	סוֹסוֹתֵיכֶן	דְּבָרֵיכֶן	סוֹסֵיכֶן	צִדְקוֹתֵיכֶן
3 <i>m.</i> their	שָׁפְתֵיהֶם	סוֹסוֹתֵיהֶם	דְּבָרֵיהֶם	סוֹסֵיהֶם	צִדְקוֹתֵיהֶם (תָּם)
3 <i>f.</i> their	שָׁפְתֵיהֶן	סוֹסוֹתֵיהֶן	דְּבָרֵיהֶן	סוֹסֵיהֶן	צִדְקוֹתֵיהֶן

Note (i.) that the *sh°wa* before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבָרְךָ *d°bhār°khā* (in pause דְּבָרְךָ), דְּבָרְכֶם *d°bhar°khem*.

(ii.) The suffix יוֹ is pronounced *āw* (סוֹסֵיוֹ = *śūśāw*). The ' is ignored in pronunciation, but it represents an earlier stage in the history of the word (cf. § 5. 6 c).

(iii.) Suffixes to fem. plur. nouns, curiously enough, are preceded by י, which, appropriate with masc. plur. (because it is really the cstr. plur. ending), is, with fem. nouns, strictly speaking, neither necessary nor justified; with the result that the plural is in such cases doubly indicated; e.g. סוֹסוֹתֵינוּ.

(iv.) The helping vowel between stem and suffix is ultimately traceable to *i* or *a*: *a* before gutturals, as we have seen, *śūś-a-(h)ū* = סוֹסֵיוֹ, so סוֹסֵיכֶם (*h* dropped); *i* in other cases סוֹסֵינִי (tone-long *ē*) is from an ultimate *śūś-i-nū*.

(v.) The *dual* takes the same suffixes as the plural, e.g. יָד *hand*, יָדַי *hands*, יְדֶיהָ *her hands*, יְדֵינוּ *our h.*, יְדֵיכֶם *your h.*

(vi.) The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*; e.g. נַפְשוֹתָם *their souls* (instead of נַפְשוֹתֵיהֶם), דוֹרוֹתָם *their generations*.

<i>face</i> פָּנִים ( <i>pl.</i> )	<i>son</i> , בֶּן, <i>pl.</i> בָּנִים	<i>daughter</i> בַּת, <i>pl.</i> בָּנוֹת
<i>my face</i> פָּנַי	<i>the man's face</i> פָּנֵי הָאִישׁ	
<i>before me</i> לִפְנֵי	<i>before the man</i> לִפְנֵי הָאִישׁ	
<i>before thee</i> לִפְנֶיךָ	<i>before you</i> לִפְנֵיכֶם	
<i>after</i> אַחֲרַי	<i>after me</i> אַחֲרֵי	

Rule I.—The noun with suffix, being already definite, does not take the def. art. (cf. § 13. 7 a), but naturally its adj. does; e.g. *my good horse*, סוֹסִי הַטוֹב (*my horse, the good one*); *your evil words*, דְּבָרֵיכֶם הָרָעִים; *thy strong hand*, יָדְךָ הַחֲזָקָה.



Rule II.—The suffix is repeated with each co-ordinate noun: e.g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו (cf. § 13. 7 b).

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes which are attached to them precisely as to Nouns. For אַ and לֹ see § 14. 1 f; for מִן see § 15. 2. A number of words take the suffixes of *plur.* nouns. Some of the words are really *plur.*; e.g. אַחֲרָי after (pl. cstr., *hinder parts*)—hence אַחֲרָי after me, אַחֲרֶיךָ after you, אַחֲרָיו after him, &c.; others, like עַל upon, אֶל to, resume before suffixes the *yodh* which originally formed part of the root (עַלִי, אֵלִי), thus producing the impression of a plural.

עֲלֵיהֶם, עֲלֵיכֶם, עֲלֵינוּ, עֲלֵיהֶ, עֲלֵי, עֲלֵיךְ, עֲלֵיךְ  
אֵלֵיהֶם, אֵלֵיכֶם, אֵלֵינוּ, אֵלֵיהֶ, אֵלֵי, אֵלֵיךְ, אֵלֵי

Like עַל is עַד unto, as far as.

לֹט Lot אֶהוּד Ehud שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon אֶפְרַיִם Ephraim  
טוֹב good things, goodness שִׁיחָה *f.* meditation אֵת (את־) with  
נֶגֶד before, in presence of פֶּתַח opening, door דֶּלֶת *f.* door  
סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר }  
שׁוֹפְרוֹת *pl.* } horn (for blowing) בְּרִית *f.* covenant תְּפִלָּה *f.* prayer  
חֶסֶד mercy, kindness מִשְׁפָּט judgment, ordinance, justice  
עוֹלָם long duration, age מֵעוֹלָם from of old  
עַד־עוֹלָם for ever תָּמִיד continually  
כָּרַת to cut off, cut down כָּרַת בְּרִית to make a covenant  
בָּטַח to trust צָפַן to hide, lay up אָהַב to love פָּעַל to do

#### EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בְּרִכָּתוֹ, בְּנֵיהֶ, מְשָׁלֵיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי,  
בְּשָׂרְכֶם, לִפְנֵי, לִפְנֵיהֶ, שְׁפָתֶיהָ, בְּנֵינוּ, לְבַבְנוּ, בְּגִיָּהּ, יְדֵי,  
יְדֵי, תּוֹרָתָם, יְדִיָּהּ;  
יָצָא לֹט אֶל־הָאֲנָשִׁים הַפֹּתָחַ וְהַדֶּלֶת סָגַר אַחֲרָיו: <sup>2</sup> וְאֵהוּדִי

<sup>1</sup> *Pl.* of אֵישׁ.

תַּקַּע בַּשּׁוֹפָר בָּחַר<sup>1</sup> אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִן־הַהָר וְהָיָה  
 לְפִנְיָהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: 4 זָכַר  
 לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: 5 חֶסֶד יְהוָה מִעוֹלָם  
 וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לְבְנֵי בָנִים: 6 וַאֲנִי עָלִידָה בְּמַחְתִּי  
 יְהוָה אִמְרָתִי אֱלֹהֵי<sup>2</sup> אֲתָה: 7 מָה רַב טוֹבָה אֲשֶׁר צִפְנָה  
 לִי־רֵאִידָה<sup>3</sup> פָּעַלְתָּ לְבָטְחִים<sup>2</sup> בְּךָ נִגְדָה בְּנִי אָדָם: 8 מָה אֲהַבְתִּי  
<sup>4</sup>תּוֹרָתָה כָּל־הַיּוֹם הִיא שִׁיחָתִי: 9 שָׁמַע יְהוָה אֱלֹהֵינוּ אֶת־  
 תַּפְלִתָּנוּ: 10 יֵרֵד אֶל־בְּנֵינוּ שְׂאוּלָה:

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law (is) in my heart, (O) my God. God has redeemed his holy (ones). Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips (are) as the sand which (is) upon the shore of the sea. He came and in his hand a sword. Very good (are) the proverbs of his lips. We have sold our asses. Ye (are) my sons and my daughters, saith (*perf.*) your God. My heart (is) in his law continually. Thou hast kept their heart. We have not kept the covenant of our God with all our heart. The day of vengeance (is) in his heart. Ye have kept my law and my commands. He lifted his corpse upon the ass. Their hearts (are) fat. Thy perfect law. This (is) flesh from my flesh. By (*ב*) all his great prophets.

## § 20. THE VERB.

1. *Root*.—The root of a verb is considered to be the 3rd *sing. masc. perf.* of the simple form (§ 13. 5), *e.g.* שָׁבַר *he broke*. This form is called *Qal* (קל) "light," in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, *e.g.* נִשְׁבַּר *he was broken*, or by the duplication of a radical, *e.g.* שִׁבַּר *he broke in pieces*.

<sup>1</sup> The sign א known as *'Athnāh* indicates the chief pause within the verse, as *Šillūq* indicates the last tone-syllable in the verse (cf. Gen. 1. 1, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). The latter cannot be confused with *methegh*, which never stands on a tone-syllable (§ 10. 2).

<sup>2</sup> Pausal form. See § 10. 4 b.

<sup>3</sup> Relative unexpressed, as often in poetic style. <sup>4</sup> See § 10. 4 c. i.

2. *Tenses*.—The verb has not *Tenses* strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*. It must be clearly understood that these words are not used in the sense which they bear, *e.g.* in English or in Latin grammar.

The perfect action includes all *perfect tenses* of other languages, such as perfect, pluperfect, and future perf. The imperfect includes all *imperfect tenses*, *e.g.* present (especially of general truths), the classical imperfect, and the future. The so-called *Tenses* will be dealt with more fully in § 46. Suffice it here to say that Hebrew is not so helpless in the expression of time as might be supposed. As the perfect tense expresses completed action, it is the natural tense to express the English past, *e.g.* פָּרַף *he pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִרְדֵּף *he will pursue*. It is wrong, however, to describe the tense on this account as the *future*: this is at once to limit it and to suggest a false point of view.

3. *Moods*.—The perfect and imperfect also do duty for moods. Either may express the indicative: *e.g.* *he pursued* = perf., *he will pursue* = impf. The subjunctive, optative, &c., and, broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 23); *e.g.* of every tree *thou mayest eat*; hearken, that *ye may live*; hasten, lest *thou be consumed*; *may he judge! let us go!* This usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

Besides, there is an *imperative*, which is closely connected with the imperf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

4. *Degrees of the stem idea*.—The stem idea or meaning

of the verb is presented in *three* conditions or degrees; the Simple (Qal), as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*. These are formed by manipulating or adding to the radicals of the verb in a way which has no approximate analogy in English. It is as if the intensive idea of the verb "lament"—*to lament much, often, professionally*—were expressed by some such form as *limment*; and the causative idea, *to cause some one to lament*, were expressed by some such form as *hilmint*.

Each of these three conditions of the stem idea once appeared in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost: only the intensive has all three. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive	reflex.	—

5. *Conjugations*.—What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3–10). The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic or both (illustrated above by *lament*), to produce them.

6. *Inflection*.—Inflection to express person takes place by the connection of the significant parts of the personal pronoun with the stem (§ 12 and § 15: 3); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished, rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

## THE PERFECT.

Sing.	Plur.
3 mas. קָטַל he killed, &c.	3 c. קָטְלוּ they, &c.
3 f. קָטְלָה she „	
2 m. קָטַלְתָּ thou „	2 m. קָטַלְתֶּם ye
2 f. קָטַלְתְּ „	2 f. קָטַלְתֶּן „
1 c. קָטַלְתִּי I	1 c. קָטַלְנוּ we

7. Note carefully where the accent falls—usually on the  $\text{ט}$ . The first syllable is pretonic and open, therefore has tone-long vowel, ק (§ 6. 2 b), *e.g.* קָטַלְתִּי (not קָטַלְתִּי). The heavy terminations  $\text{תֶּם}$ ,  $\text{תֶּן}$ , draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone-long, naturally vanishes into sh<sup>e</sup>wa (§ 6. 2 c), *e.g.* קָטַלְתֶּם (not קָטַלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (§ 16. 3). *Verbs*, however, inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.*  $\hat{a}$  of 3rd sing. fem. ( $\text{הָ}$ ) or  $\hat{u}$  of 3rd pl. ( $\text{וּ}$ )—the vowels  $\hat{a} \bar{e} \bar{o}$ <sup>1</sup> in the tone-syllable become vocal sh<sup>e</sup>wa, thus: *m.* קָטַל, *f.* קָטְלָה (not קָטְלָה), *m.* קָטְלוּ, *f.* קָטְלוּ (not קָטְלוּ, *m.* יָכַל, *f.* יָכְלָה. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלָה, קָטְלוּ, because the sh<sup>e</sup>wa, representing as it does an original full vowel ( $\hat{a}$ ), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the *a* sound: without methegh, the words would be *qotlā, qotlū*. Naturally, if the third radical were a *ḡghadhk'phath*, it would not take daghesh lene; *e.g.* כָּתַבָּה *she wrote*, כָּתַבוּ *they wrote*.

9. *Uses of the perfect.*—The Perf. expresses:

- (a) The Aorist (Past), *he killed.*
- (b) The Perfect, *he has killed.*
- (c) The Pluperfect, *he had killed.*
- (d) The future Perfect, *he shall have killed.* (See § 46.)

10. אֶת or אֹת, the sign of the accusative (§ 13. 7), when

<sup>1</sup> Most regular vbs. have their second vowel in  $\hat{a}$ , many in  $\bar{e}$ , a few in  $\bar{o}$  (§ 22. 1).



used with the pronominal suffixes, appears as follows: **אָתִי** *me*, **אֹתְךָ** *m.* **אֹתָהּ** *f.* **אֹתוֹ** *him*, **אֹתָהּ** *her*, **אֹתָנוּ** *us*, **אֹתְכֶם** *m.* **אֹתְכֶן** *f.* **אֹתָם** *m.* **אֹתָן** *f.* **them**.

The *scriptio plena* is also common: **אֹתִי**, &c.

<b>מְאוּמָה</b> anything	<b>אַחֲרֵיתָּהּ</b> <i>f.</i> latter end	<b>נָשַׁח</b> to forget
<b>נָפַל</b> to fall	<b>עָף</b> to fly	<b>הִנֵּה, הִנֵּה</b> behold
<b>פְּקוּדָה</b> statute	<b>יוֹסֵף</b> Joseph	<b>מָכַר</b> to sell
<b>שָׂרָף</b> to burn	<b>שֶׁרָף</b> seraph	<b>מִלְקָחַיִם</b> tongs
<b>סָמַךְ</b> to lean ( <i>act.</i> )		<b>כֹּפֶר</b> ransom, bribe
<b>עָשָׂק</b> to oppress		<b>שׁוֹר</b> ox
<b>זָקְנָה</b> <i>f.</i>	} old age	<b>זָבַח</b> to sacrifice
<b>זָקֵנִים</b> <i>m. pl.</i>		<b>מִזְבֵּחַ</b> altar
<b>רֹצֵפָה</b> <i>f.</i> glowing stone, coal		<b>כֹּהֵן</b> priest

## EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תוֹרָתָהּ: 3 שָׁמַרְתִּי פְקוּדֶיהָ  
בְּכָל-לִבִּי: 4 לֹא זָכְרָה אַחֲרֵיתָהּ: 5 שָׁכַחוּ אֶת-אֱלֹהֵיהֶם:  
6 אֶת-קוֹלָהּ שָׁמַעְנוּ מִן-הָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר-מָכַרְתֶּם אֹתִי  
מִצְרַיִמָּה: 8 לָמָּה נָפְלוּ פְּנֵיהֶּ: 9 שָׁפְכוּ דָמִים בְּמִים: 10 שָׂרַפְתָּם  
אֶת-הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה  
טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֶל-הָעָם אֶת-שׁוֹר מִי לְקַחְתִּי  
וְחִמּוֹר מִי לְקַחְתִּי וְאֶת-מִי עָשָׂקְתִּי וּמִי לְקַחְתִּי כֹפֶר:  
וְכָל-הָעָם אָמַר לֹא עָשָׂקְתָּ אִישׁ וְלֹא לְקַחְתָּ מִיֵּד אִישׁ מְאוּמָה:  
13 עָף אֵלַי אַחֲרֵי מִן-הַשָּׂרָפִים וּבִידּוֹ רֹצֵפָה<sup>1</sup> בְּמִלְקָחַיִם לְקַח  
מִעַל הַמִּזְבֵּחַ: 14 עַמְדָה הָאִשָּׁה לִפְנֵי הַמֶּלֶךְ: 15 שֶׁבֶת  
אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מֵהַמְּלָאכָה אֲשֶׁר עָשָׂה:

Ye did not keep my words. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the males fell before the sword. The heavens of the heavens are God's (*dat.*), and the earth he has given to the sons of man. Thou hast fallen, O (*art.*) city, in the heart of the sea. I kept my tongue from evil words. These (are) the proverbs of Solomon the wise king of Israel. We

<sup>1</sup> Relative unexpressed

heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Yahweh (be) upon thy children (sons). We sat by (על) the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

### § 21. THE IMPERFECT, &c.

As in the perfect the pronouns were indicated at the end, so in the imperfect they are indicated, though not quite so obviously, at the beginning: *e.g.* א points to 1st pers. sing. (אני), נ to 1st plur., מ to 2nd sing., &c.

#### 1. Imperfect and Imperative.

	Imperfect.	Imperative.
sing. 3 m.	יִקְטֹל he will, may, &c., kill, is, was, killing, &c.	
3 f.	תִּקְטֹל she „ „	
2 m.	תִּקְטֹל thou „	קְטֹל kill thou
2 f.	תִּקְטְלִי thou „	קְטֹלִי „ „
1 c.	אֶקְטֹל I „	
plur. 3 m.	יִקְטְלוּ they „	
3 f.	תִּקְטְלֶנָּה they „	
2 m.	תִּקְטְלוּ ye „	קְטְלוּ kill ye
2 f.	תִּקְטְלֶנָּה „ „	קְטְלֶנָּה „ „
1 c.	נִקְטֹל we „	

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh<sup>w</sup>a is silent, consequently the second radical, if a *b'ghadhk'phath*, would take the dagh. lene; thus pf. כָּתַב he wrote, impf. יִכְתֹּב *yikhtōbh* (not יִכְתֹּב).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (יִקְטֹל: cf. Arab *yāqtulu*), which was later thinned to *i* (יִקְ: cf. יִדְבֹּר for יִדְבָּר from *dābhār*, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).

(b) The termination of the 2nd *plu.* and 3rd *plu.* sometimes appears as  $\text{ן}$  (יִקְטִלֶּן), which always bears the tone.

(c) Note that the imperative is identical with the impf. except that it drops the pronominal prefixes: thus  $\text{קְטֹל}$  (תִּקְטֹל). Obviously in the imperative the sh<sup>e</sup>wa is sounded; hence, in spite of  $\text{יִכְתֹּב}$ , the imper. is  $\text{כְּתֹב}$  ( $\text{כָּתֹב}$  is an impossible form, § 7. 4).

(d) The first syllable of imper.  $\text{קְטֹלִי}$  *f. s.*  $\text{קְטֹלֵי}$  *m. pl.* is half open; in other words the sh<sup>e</sup>wa is vocal, as it represents an original vowel ( $\bar{o}$ ), § 6. 2 e; therefore  $\text{כְּתֹבו}$  not  $\text{כָּתֹבו}$ .

## 2. The Infinitive.—

*Inf. cstr.*  $\text{קְטֹל}$  to kill (admitting prepositions before it and pronominal suffixes).

*Inf. abs.*  $\text{קְטוֹל}$  (also  $\text{קָטַל}$ ) to kill (admitting neither prefix nor suffix).

(a) i. The inf. cstr. is the same as the 2nd sing. imperative. It corresponds roughly to English verbal nouns in *-ing*; e.g.  $\text{עַתָּה כָּפַר}$  a time *of* (i.e. *for*) *mourning*, a time *to mourn*.

ii. It is used very frequently with the preposition  $\text{לְ}$  (much like our *to* before inf.): (i.) after such verbs as *begin, continue, cease, &c.*: e.g.  $\text{הִדָּל לִסְפֹּר}$  he ceased *to count* (occasionally in such cases without  $\text{לְ}$ ), and (ii.) to indicate purpose: e.g. I have come *to sacrifice* ( $\text{לְזִבֹּחַ}$ ) to Yahweh. This  $\text{לְ}$  joins so closely with the inf. that the first syllable is closed; hence  $\text{לְכָתֹב}$  *to write*, not  $\text{לְכַתֹּב}$ . (Contrast § 14. 1 b.)

iii. It is used *very frequently* with pronom. suffixes; e.g.  $\text{בְּכַתְּבוֹ}^1$  ( $\bar{b}^{\text{e}}khot^{\text{e}}bh\bar{o}$ ) *in his writing, i.e. when he wrote*.

(b) To the absol. inf. nothing can be prefixed or added: it stands alone ( $\text{לִקְטוֹל}$  or  $\text{קְטוֹלִי}$  would be impossible), and it has the effect of throwing up prominently the bare idea of the verb. Usually it is accompanied by a finite verb. (i.) When placed before the verb, it strengthens it:  $\text{שָׁמַר מְצֻחָיו}$  (*keeping I kept*: i.e.) *I earnestly kept his commandments*. It is often rendered by an English adverb, such as “surely, utterly,” e.g. he will *surely* visit,  $\text{יָבִיחַ יְפָיִד}$ ;

<sup>1</sup> The change which the cstr. inf. undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c.

thou wilt *certainly* be king, מְלֹךְ תִּמְלֹךְ; I will *utterly* (inf. abs.) destroy (impf.). (ii.) When placed after the verb it usually suggests continuance; e.g. שְׁמָעוּ שְׁמָעוּ *hear ye continually*.

Etymologically the cstr. inf. is not related to the absol. as דִּבֵּר to דָּבַר; the two forms are of independent origin.

### 3. The Participle.—

Act. Part. m. s. קוֹטֵל or קָטֵל *killing*, i.e. *one who kills*

f. s. קֹטֶלֶת<sup>1</sup> or (more often) קָטְלָת<sup>2</sup>

m. pl. קוֹטְלִים<sup>1</sup> f. pl. קֹטְלוֹת

Pass. Part. m. s. קָטוּל *killed*, i.e. *one who is or has been killed*

f. s. קָטוּלָה

m. pl. קָטוּלִים f. pl. קָטוּלוֹת

(a) The sh<sup>e</sup>wa in fem. and pl. of act. ptc. is vocalic, qô-ê-lâ, -lîm, as it represents an original full vowel. The hûlem is unchangeable, whether written with or without waw.

The act. partic. denotes continuous action; e.g. הוּא יֹשֵׁב *he is, was sitting* (not *he sat*).

(b) Of the *passive* voice there are few remaining traces besides the participle.<sup>3</sup>

*Uses of the Imperfect.*—The Impf. expresses:

(a) The Present, *he kills* (especially of general truths); e.g. a bribe *blindeth* (impf.) the clear-sighted. Ex. 23. 8.

(b) The Imperfect, *he killed* (particularly of repeated past acts, i.e. *used to kill*: Latin or Greek impf.); e.g. a mist *used to go up*, Gen. 2. 6.

(c) The Future, *he will kill*.

(d) The Potential, *he may or can kill, might, could, would, &c., kill*. (See § 46.)

<sup>1</sup> For the change of .. (ê) into ı (vocal sh<sup>e</sup>wa) in f. s. and m. and f. pl, see § 30. 1 (1).

<sup>2</sup> When the fem. ptc. has the force of a substantive, it tends to retain the long ê of the masc.; e.g. יֹלְדָה *a woman in travail* (יֹלֵד *to bear*).

<sup>3</sup> For other traces see § 33. 3 c.

שָׁפַט to judge	גָּנַב to steal	כָּרַת to cut
שָׁפַט ( <i>ptc.</i> ) judge	שָׁמַר to watch	אֵיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שָׁמַר ( <i>ptc.</i> ) watchman	דְּבוּרָה Deborah
מָת dead	רָדַף to pursue	תָּמָר a palm tree
קָבַר to bury	אָכַל to eat	אֲבִימֶלֶךְ Abimelech
קֶבֶר grave	אָכַל food	עוֹד still, yet,
שָׁבַן to dwell	בָּעַל lord, husband, Baal	אֵינִי again
אֱמֶת <i>f.</i> faithfulness, truth	בָּעַל to marry, rule over	
אַרְבַּע four	מֵאָה <i>f.</i> hundred	שֻׁלְחָן table
דָּרַשׁ to seek	עֵת <i>f.</i> time	דִּבֶּר <sup>1</sup> to speak
קָבַץ to gather	עַל on account of	הִלֵּךְ to go

## EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמַר, לִשְׁמַר, שְׁמָרוּ, שָׁמַר, תִּשְׁמַר, וְשָׁמְרוּ, נִשְׁמַר, וְנוֹבִים,  
 גָּנוֹב, תִּפְקְדוּ, תִּזְכְּרוּ, כָּרַתִּים, דָּרַשְׁי, רָמַשְׁתָּ, תִּשְׁמְרֶנָּה:  
 לֹא תִגְנֹב: <sup>2</sup> לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: <sup>3</sup> אֲנִיחֶנּוּ נִכְרַת יַעֲצִים  
 מִן־הָהָר: <sup>4</sup> רָדַפוּ אַחֲרָיו: <sup>5</sup> אָמַרְתִּי לִשְׁמַר דְּבוּרָה: <sup>6</sup> מִשְׁלִי  
 הָעַם הַזֶּה: <sup>7</sup> מִי יִשְׁכֵּן בְּהַר יְהוָה: הוֹלֵךְ תָּמִים וּפָעֵל צָדֵק  
 וְדִבֶּר אֱמֶת בְּלִבּוֹ: <sup>8</sup> בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹּר אֶת־  
 יַעֲקֹב: <sup>9</sup> קָבְרוּ אֶת־נִבְלַת הַנְּבִיא הַזֶּה בְּקֶבֶר אֲשֶׁר אִישׁ  
 הָאֱלֹהִים קָבַר שָׁם: <sup>10</sup> יָרְדוּ בְנֵי יַעֲקֹב מִצְרָיִם <sup>2</sup> לִשְׁבַר־אֶכָּל:  
<sup>11</sup> וַעֲתָה קִבֵּץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכְּרֹמָל וְאֶת־נְבִיאֵי  
 הַבַּעַל אֲרַבַּע מֵאוֹת אֶכְלִי שֻׁלְחָן אוֹיְבָל: <sup>12</sup> וְדְבוּרָה אִשָּׁה  
 נְבִיאָה הִיא שִׁפְטָה אֶת־יִשְׂרָאֵל בָּעֵת הַהִיא: וְהִיא יוֹשֶׁבֶת  
 תַּחַת־תָּמָר דְּבוּרָה בְּהַר אֶפְרַיִם: <sup>13</sup> אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ  
 בְּחִלּוֹם הַלַּיְלָה הַזֶּה אָמְתָּ מֵת עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא  
 בָּעֵלְתָּ בָּעַל: <sup>14</sup> אִיבִיד לֹא יִרְדּוּ עוֹד אַחֲרָיִךְ: <sup>15</sup> בּוֹיֹם  
 הִהוּא אֲשַׁפֵּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר:

I will pursue after her. I promised (said) to pursue after them. Pursue after him. He set the stars in the firmament of the heavens to rule over the night. Yahweh will judge this people. A city shedding blood like water. Keep thy tongue from evil. Ye shall keep the commandments of your God with all your heart. They left off counting the proverbs

<sup>1</sup> In Qal used only in *act. ptc.*<sup>2</sup> See § 10. 3 a.



of his lips, for they (were) as the sand which (is) upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where the prophets (are) buried (*ptc.*).

## § 22. THE VERB ACTIVE AND STATIVE (TRANSITIVE AND INTRANSITIVE).

(See Paradigm of Regular Verb, p. 208.)

1. (a) The perf. Qal may end in any of the three vowels *á e ó*, e.g. קָטַל, קָבַר, קָטַן, *á* taking the place of *ā* (§ 6. 2 f). Verbs are named according to these vowels *a, e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as מָלֵא *to be full*, צָמָא *to thirst*, יָרָא *to fear*, אָהַב *to love*), even though capable of taking an object after them. The term *Stative* verbs, i.e. verbs of *state*, is used by some grammarians. The state they describe may be either physical (גָּדַל *to be great*, זָקַן *to be old*) or mental (שָׂמַח *to rejoice*, שָׂנֵא *to hate*). But stative is not altogether synonymous with intransitive; not all intransitive verbs are stative; e.g. מָלַךְ *to reign*, nor are all stative verbs intransitive; e.g. לָבַשׁ *to put on* (clothes), אָהַב *to love*, חָצַב *to hew, cleave*—actions in which the reflex influence of the action upon the subject is very prominent.

(b) In the perfect, vbs. in *ē* are inflected exactly like vbs. in *a*; e.g. קָטַלְתָּ, קָבַרְתָּ. Vbs. in *ō*, which are very few, retain the *ō* in the accented shut syllable, e.g. קָטַנְתָּ *qāṭōntā* (§ 5. 3 a), but naturally change it to *o* in the 2nd plur. where the second syllable is unaccented (§ 20. 7), e.g. קָטַנְתֶּם *q'ṭontém*.

2. *Formation of Impf.*—The Perf. in *á* (Active verb) gives the Impf. in *ō*, יָקַטַל, יָקַבַּר (originally יָקַטַל, cf. § 21. 1 a); the Perf. in *ē* or *ō* (Stative verb) gives the Impf. in *á* יִקְבֹּר, יִקְבֹּר (this too—*yi* in first syllable, not *ya*—is the *orig.* form in stat. vbs.), יִקְטַן, יִקְטַן. Very rarely the impf. of a stat. vb. may be in *ō*; נִבֵּל *to wither*, יִבֵּל (§ 33. 1 a); שָׁכַן (in pause שָׁכֹן) *to dwell*, יִשְׁכֹּן.

3. *Formation of Imper. and Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the *impf.*, e.g. *כָּבֵד*, *יִכְבֹּד*; but the *inf. cstr.* of Stative vbs. is generally in *ō* (not *a*); e.g. *קִיב, שָׁנֵא*. Sometimes the *inf. cstr.* has a fem. ending of the type *יִרְאָה* from *יָרָא*; e.g. *לִירְאָה אֶת־יְהוָה* to fear Yahweh. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form *לֹמֵל*; the Ptc. of the Stative verb is the same as the Perfect, *קָרַב* *drawing near*, which is strictly a verbal adj. rather than a partic. The *ō* of act. ptc. is unchangeable, the *ā* of stat. is only tone-long, therefore changeable: *כָּבֵד*, f. *כְּבֻדָּה*. These verbal adjectives frequently retain their *..* in the *cstr. plur.*; e.g. *שְׂמֵחִי* (as well as *שְׂמִי*) from *שָׂמַח* *rejoicing*. The *cstr. pl.* of *יָרָא* *fearing*, is always *יִרְאִי*; e.g. *יִרְאִי יְהוָה* *those who fear Y.*

5. Of statives in *ē*, which are numerous, only a few have *ē* invariably, *ā* frequently occurring instead; e.g. *קָרַב* and *קִרַב* to draw near.

6. The perfect of Stative verbs usually corresponds to the English present; e.g. *זָקֵנִי* *I am old*, *יָכַלְתִּי* *I am able*, *יָדַעְתִּי* *I know* (cf. Lat. *novi*). This use of the perf. is found with other verbs denoting affections or states of the mind: *בָּטַחְתִּי* *I trust* (have set my confidence), *זָכַרְתִּי* *I remember*, *memini*, *μémnēmai*. The condition or state is regarded as the abiding result of a past experience.

	<i>גָּדַל</i>	{ To be great become great
	<i>יָכַל</i>	to be able
	<i>מָתַק</i>	to be sweet
	<i>עָמַק</i>	to be deep
	„	deep
{ <i>קָדַשׁ</i> to be holy	{ <i>יָרָא</i> to fear	{ <i>קָטַן</i> to be little
{ <i>קָדוֹשׁ</i> holy	{ „ fearing	{ „ little
<i>זָקֵן</i> to be old	<i>קָרַב</i> to draw near	<i>שָׁמַע</i> to hear
<i>צָדִיק</i> to be just	<i>לָמַד</i> to learn	<i>רָעַב</i> to be hungry
<i>חָפֵץ</i> to delight in	<i>שָׂבַע</i> (שָׂבַע) to be sated (acc.)	
<i>שָׁפַל</i> to be low, abased	<i>מָלֵא</i> to be full (acc.)	<i>שָׁבַל</i> to be bereaved

לֶחֶם	bread	עֹלָה	<i>f.</i> burnt-offering
זֵכֶר	remembrance, memorial	רָקַב	to rot
רִנָּה	<i>f.</i> ringing cry	זְעִירִים	<i>pl.</i> (time of) youth
חַיִּים	<i>pl.</i> life	מַחְשְׁבָה	<i>f. (cstr. pl. מַחְשָׁבוֹת)</i> thought

## EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפָּלָנָה, קִמְנָתִי, תִּקְמָן, יִכְלָה, יִכְלָתָם, אֲשַׁפֵּל, לְבָשִׁי, נִבְדָּר,  
 תִּבְדָּדִי, אֲגִדֵּל, רַעְבּוֹ:  
 קוֹל שׁוֹפָר לֹא נִשְׁמָע וְלֶלֶחֶם לֹא נִרְעַב: 2 לֹא יִכְלָתָ לְסַפֵּר  
 הַקּוֹבְבִים: 3 יִגְדֵּל שֵׁם יְהוָה עַד עוֹלָם: 4 קִרְבִּי וְשִׁמְעֵנִי אֶת־כָּל־  
 הַדְּבָרִים אֲשֶׁר אֶנְכִּי לִבֵּר אֵלֶיךָ: 5 עֲתָה יִדְעָתִי כִּי יִרָא אֱלֹהִים  
 אֶתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלָּתָ מְאֹד: 7 זָכַר צְדִיק לְבִרְכָּהּ וְשֵׁם  
 רִשְׁעִים יִרְקַב: 8 קְרוֹב אַתָּה יְהוָה וְכָל־מַצּוֹתֶיךָ אֵמֶת תִּקְרַב  
 רַנְתִּי לְפָנֶיךָ: 9 לֵעֵת זִקְנָתִי שְׁלֹמָה לֹא הָיָה לִבִּי שָׁלֵם עִם־  
 יְהוָה אֱלֹהָיו כִּלְבָב דָּוִד: 10 יִקְרָא הַמֶּלֶךְ בְּסֵפֶר הַתּוֹרָה  
 כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו: 11 לֹא  
 יִצְדִּיק לְפָנֶיךָ כָּל־בָּשָׂר: 12 קְדוֹשׁ אַתָּה יְהוָה מְלֹאָה כְּלִי־הָאָרֶץ  
 בַּחֹדֶד: 13 שְׁבַעְתִּי עוֹלוֹת וּדְם פְּרִים לֹא חִפְצָתִי:

I cannot draw near. I will be great. Draw near. The God who made the heavens and the earth I (am) fearing. Ye cannot keep my statutes with (בְּ) all your heart. Thou art little. Hear in order that thou mayest learn to fear Yahweh thy God. They are not able to pursue after me. I am bereaved. I know that thou shalt assuredly reign. Cease to draw near before me, for your hands are full of blood (*pl.*). How great art thou (O) my God, very deep are thy thoughts.

§ 23. JUSSIVE. COHORTATIVE.  
WAW CONSECUTIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or, on the contrary, by a

lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*, the other or lengthened form has been named the *Cohortative*.

(1) *The Jussive*.—The Jussive, which aimed at being as abrupt and brief as possible, arises through a contraction of the last syll. of the impf.; but the laws of the tone and of the formation of syllables usually make an actual shortening of the imperfect form impossible; e.g. יִקְטֹל *yiqṭōl*, could not, even in the interest of abruptness, become יִקְטֹל *yiqṭol*, for that would violate the principle laid down in § 5. 1 b; it must therefore remain יִקְטֹל *yiqṭōl*. Consequently, in all parts of the regular verb except the *Hiph'il* (§ 27. 1 a: impf. יִקְטִיל *yiqṭīl*, jussive יִקְטֵל *yiqṭēl*—short *i* of an ultimate *yáqṭil*<sup>1</sup> lengthened to tone-long *ē*), the *Jussive* coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. *The Jussive is found only in 2nd and 3rd persons.*

The Jussive (as the name implies) expresses a *command*, as יִקְטֵל *let him kill* (thus taking the place of the non-existent 3rd pers. imperative); or, less strongly, an *entreaty*, *request*, &c.—*may he kill*; or, with a negative, a *dissuasion*, as אַל-תִּקְטֵל *do not (ye) kill*.

Note (i.) that the imperative is used only for commands, *not for prohibitions*—these require the jussive (= impf.); e.g. *kill*, קְטֹל, but *do not kill*, אַל-תִּקְטֹל (not אַל-קְטֹל).

(ii.) The regular negative with prohibitions is אַל; e.g. אַל-תִּקְטֹל, not תִּקְטֹל. But לֹא can be used of a very emphatic, and especially of a divine, prohibition, exactly like our *thou shalt not*; e.g. תִּלָּנֵב *thou shalt not steal*.

(2) *The Cohortative*.—The Cohortative is formed by adding the syllable הָ *ā* to the impf. As before ו of the plur., so before cohortative הָ, the vowel of the 2nd syllable becomes *sh'wa*; as יִקְטֵל, so יִקְטֶלָּה (from יִקְטֵל). *The Cohort. is found (with rare exceptions) in 1st pers. only—sing. and plur.*

The Cohort. expresses the direction of the will towards an action, consequently *desire*, *intention*, *self-encouragement*, or (in 1st plur.) *exhortation*: אֶשְׁמְרָה *let me keep, I would keep*,

<sup>1</sup> Cf. Arabic impf. *yúqṭilu*, jussive *yúqṭil*.

*I will keep* (but more emotional than the simple אֶשְׁמֹר),  
נִשְׁמְרָה *let us keep*, &c.

2. *The Emphatic Imperative.*—The same termination הָ, *ā* is added to the imper. 2 *m. s.* to give it emphasis, as קָטַלָּה *Oh kill!* *qoṭlā* (half open, from *q̄ṭōl*);<sup>1</sup> a form of the type קָטַלָּה *qitlā* also occurs, but chiefly in verbs whose impf. and consequently imperative end in *a*; e.g. impf. יִשְׁמָע, imper. שְׁמָעָה *hear*, and יִשְׁמָעָה. This Emph. Imper. appears chiefly in the irregular verb; e.g. קוּמָה *arise* (from קוּם)—frequently with no appreciable emphasis.

3. *Waw Consecutive.*—The conjunction וַ *and* is very frequently used not as a mere copulative to join or co-ordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding: as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by *waw* joined with the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *waw* with the *perfect*.

But it must not be said or supposed—as was implied by the old name *waw converse*—that the *waw* really converts the one tense into the other: that is impossible. Various explanations of this curious phenomenon have been offered, but none will be probable which contradicts the fundamental character of the pf. and impf. as already explained (cf. § 46).

(1) (a) All the verbs following a perfect are put in the impf. *if they are immediately preceded by waw*; but if any word, however small (e.g. a pronoun, הוּא, or a negative, לֹא) intervene, then the construction reverts to the proper and natural tense: e.g. In the beginning God *created* (pf., בָּרָא) the earth, and the earth *was* (וַ with impf.) without form, and God *said* (וַ with impf.), and so on with imperfects. But if the connection between *waw* and the verb is *in any way* broken, the pf. is naturally and necessarily used. Hebrew says therefore either *and-said* (*waw* impf.) *God*, or *and God said* (pf.).

(b) *Waw consecutive* with the imperf. is pointed *exactly*

<sup>1</sup> This form cannot be fully understood till §§ 29, 31 are reached.



like the Article (§ 11); e.g. וַיִּקְטֹל and he killed, וַאֲקָטֵל and I killed, וְנִקְטֹל and we killed. Examples of usage:

He found the place and lay down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

” and did not lie down ” וְלֹא יִשְׁכַּב

and the man lay down וַיִּשְׁכַּב הָאִישׁ or וְהָאִישׁ שָׁכַב

(2) (a) Similarly all the verbs following an impf. are put in the pf. if they are immediately preceded by *waw*, cf. 1 Sam. 19. 3, אָצַץ וַעֲמַדְתִּי I will go out and stand; but if the connection is in any way broken, the imperfect reappears. *E.g.* In that day I will raise up (impf.) the tabernacle of David, and close up (ו with pf.) the breaches thereof, and-its-ruins I will raise up (impf.) and I will build it (ו with pf.) as in the days of old. (Am. 9. 11.) Cf. Ezek. 11. 20.

(b) *Waw consecutive* with the perf. is pointed exactly like *waw copulative* (§ 15); וַיִּקְטֹל and he will kill, וַיִּקְטֹלְתֶם and ye will kill, וַיִּמְרֶה and he will rebel. Examples of usage:

he will find the place and lie down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

” and will not lie down ” וְלֹא יִשְׁכַּב

So completely does this construction with *waw consecutive* pervade the language that it may be employed even when no simple tense actually precedes: a book may even begin with it (cf. Ruth, Esther, Jonah).

(3) To summarize: *and* with English *past* tenses in continuous narrative is usually *waw consec. impf.* following an initial (expressed or implied) perfect: *and* with English *future* tenses is usually *waw consec. perf.* following an initial (expressed or implied) impf. *E.g.* (a) God was (הָיָה) with me and kept (וַיִּשְׁמֹר) me, and gave (וַיִּתֵּן) me bread. (b) God will be (יְהִיָּה) with me and keep (וַיִּשְׁמֹר) me and give (וַיִּתֵּן) me bread. In translating into Hebrew, the choice of the first verb as pf. or impf. is scrupulously determined by the nature of the idea to be expressed (e.g. Eng. *past* usually by Hebr. pf., and Eng. *fut.* by Hebr. impf.), and all the subsequent verbs are expressed by *waw consec.* with the *other* tense.

(4) It is important to note that the Tone in the impf. with *waw consec.* is usually retracted from the last syll. to the *penult*, when this syll. is open (cf. § 5. 1 b), as וַיִּשָּׁב and he dwelt, וַיֹּאמֶר and he said; while in the perfect the Tone is usually thrown forward—in the 1st and 2nd *sing.* regularly,

but not in 1st *pl.*—from the penult to the last syllable: וְקָטַלְתִּי and *I shall kill*, וְקָטַלְתָּ (note the *methegh* in what is now 2nd place from tone, § 10. 2 a), but וְקָטַלְנוּ.

The drawing backward of the Tone in *waw consec. impf.* very well suggests its connection with what precedes, and the throwing of it forward in *waw consec. perf.* suggests its connection with what follows.

(5) (a) Waw consec. with *impf.* may follow not only an actual *perf.* but an expression equivalent to a *perf.*: *e.g.* in the year of king Uzziah's death *I saw* וַאֲרָאָה (= *and-I-saw*, *impf.* after an implied *pf.*—Uzziah died).

(b) Similarly waw consec. with *pf.* may follow not only an actual *impf.* but its equivalent, *e.g. a participle*, thus: Behold, I am about to raise up (*ptc.* מֵקִים) a nation, and they shall oppress you (וְלִחְצוּ)—or an *imperative*, וְאָמַרְתָּ go and say.

(6) Final clauses, *i.e.* those indicating the purpose or design of a preceding act, may be expressed by *simple waw* (not waw consec.) and *impf.*—or to be more correct, *jussive* or *cohortative*, *e.g.* Draw near that I may judge קָרַב וְאַשְׁפֹּטָה. Serve him that he may deliver you וְיַצִּיל אֶחְכֶּם (נַעַל Hiph.). That is, Hebrew simply places the facts side by side, Draw nigh and I will judge. It may, of course, also use (with the *impf.*) the final particle לְמַעַן in order that—which may or may not be followed by אֲשֶׁר; *e.g.* I will do marvellous things, in order that thou mayst know that there is none like me לְמַעַן (אֲשֶׁר) יֵדַע.

(7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple waw* rather than by waw consec.; *e.g.* אֲנִי זָקֵנָה וְשִׁבְתִּי As for me I am old and (pretonic, § 15. 1 d) greyheaded, וַנִּפְּלוּ בְּשִׁלּוֹ וַנִּפְּלוּ they have stumbled and fallen.

גָּדַל <i>st.</i> to grow up	שָׂרַף to burn	בְּרָהָה <i>f.</i> birthright
נָתַע <i>st.</i> to expire	פָּקַד to visit	שָׂרָה Sarah
קָצַף to be angry	הֵחַ Heth	עָמַד to stand
לָכַד to take (capture)	בְּנֵי־הֵחַ the Hittites	מוֹאָב Moab
מָכַר to sell	הֵלֵם hither	חָיָה to live
רָמַשׁ to creep	נָבַר to be strong, prevail	עֵגֶל calf
שָׁלַח to send, stretch out (the hand)		קָדַשׁ holiness
עוֹף ( <i>coll.</i> ) flying creatures, fowls, birds.		מְעָרָה <i>f.</i> cave
בֵּין between ( <i>p.</i> 190)	פָּדָה (§ 10. 3 b) lest	עֵד witness

מעלל deed, practice (only in *plur.*, and usually in bad sense),  
 פ . . . פ (also פ . . . פ) as . . . so. Usually with פ . . . פ the  
 first term is the subject and the second the standard with  
 which it is compared; *e.g.* וְהָיָה בְּצִדִּיק כְּרָשָׁע and the righteous  
 shall be as the wicked; בְּנִר כְּאַזְוָרָה the sojourner as the home-  
 born; כְּמוֹד בְּפָרְעָה<sup>1</sup> thou art as Pharaoh.

EXERCISE. TRANSLATE.

אֲשַׁמְרָה תּוֹרָתְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה  
 לְעֵד בֵּינִי וּבֵינֶךָ: 3 אָמַר אֲבָרְכֶם אֶל־בְּנֵי חֵת מִכְרוּ לִי קֶבֶר  
 וְאֶקְבְּרָה מִתִּי מִלְּפָנַי: 4 אֶל־תִּקְצַף יְהוָה עַד־מָאֹד: 5 אֶל־  
 תִּקְרַב הָלֶם בִּי הַמָּקוֹם<sup>2</sup> אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קֹדֶשׁ  
 הוּא: 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה<sup>3</sup> כִּי־וּמָן אֶת־בְּכֹרְתְךָ לִי  
 וַיִּמְכֹּר לוֹ אֶת־בְּכֹרְתוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם הִזָּה בְּאֵלֵהֶם  
 יֵדַע טוֹב וְרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ חַיִּים וְאָכַל  
 וַחֲיוֹ לְעוֹלָם: 8 וְהַפִּיִּם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּגְמַע  
 כָּל־בָּשָׂר הָרֹמֵשׁ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם: 9 וְהָיָה  
 כָּעֵם כִּפְהֶן וּפְקֻדָּתִי עָלָיו מֵעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ כִּי  
 אֶת־יְהוָה עֲזָבוּ: 10 נִקְרְבָה אֶל־יְהוָה וַיִּשְׁפֹּט בֵּינִי וּבֵינֶךָ:  
 11 וַיִּשְׁכַּח בְּנִי־יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר אוֹתָם בִּיד  
 מֶלֶךְ מוֹאָב:

Thou shalt not lie down in that place. Let me lie down.  
 Do not (ye) draw near. May Yahweh judge between me  
 and (between) this people. Hear my prayer (O) our God.

<sup>1</sup> The word פ as, like, uses the poetic form כְּמוֹ as the base for *light*  
 suffixes, with which the accent is on the penult, with pretonic *ā*; and the  
 base פ for *heavy* suff., with which the accent is on the last syll., with  
 pretonic *ā*. Thus: כְּמוֹנִי, כְּמוֹד, כְּמוֹן, כְּמוֹהוּ, כְּמוֹה, כְּמוֹנוּ, כְּכֶם, כְּבָהֶם.

<sup>2</sup> עליו . . . אשר = on which (cf. § 13. 2 a).

<sup>3</sup> = at (about) to-day, *i.e.* now, at once, first of all.

<sup>4</sup> Impf. of שלח.

<sup>5</sup> pf. Qal of חָיָה, the ultimate form of חָיָה to live (cf. סָבַב, סָבַב, § 42);  
 and for change of ultimate חָ into חָ, see § 44. The word cannot be  
 completely understood till these later paragraphs are reached. The  
*waw* has חָ, because it is in pretone, § 15. 1 d.

Sell to me this cave that I may bury my dead there. The man ate of the tree which (was) in the garden and God was very angry. And the calf I took and burnt it<sup>1</sup> with (in the) fire. Thus saith (*perf.*) Yahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it<sup>1</sup> with fire. Sarah bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And thou shalt keep his law continually. And I remembered his words. And it shall be, like prophet, like priest.

### § 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'ēl	hiph'il	פָּעַל	פִּיעַל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הֻפְעַל
<i>refl.</i>	niph'al	hithpa'ēl	—	נִפְעַל	הִתְפַּעַל	—
				קָטַל	קִטַּל	הִקְטִיל
				—	קֻטַּל	הֻקְטַל
				נִקְטַל	הִתְקַטַּל	—

1. The names *simple*, *intensive*, &c., have been explained § 20. 4.

2. The word פָּעַל *to do*, formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of *this* verb that were *simple reflex.*, *intens. act.* and the like, as names for the same parts in all verbs. Thus the *intens. act.* of פִּיעַל *Pā'al* is פִּיעַל *Pi'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'ēl*: the *caus. act.* of פֻּעַל is הֻפְעַל *Hiph'il*; hence instead of speaking of the *caus. act.* of a vb. we speak of its *Hiph'il*, &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rex* as the *amavi* of *regere*.

The *simple* form of the vb., however, is always called the *Qal*, not the *Pā'al*.

The use of פָּעַל as a Paradigm is unfortunate, because, its

<sup>1</sup> אָת with suffix, § 20. 10.

second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured; *פָּעַל* necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as *קָטַל*. Hence the word *קָטַל* (though poetical and defective) is generally used in modern grammars.<sup>1</sup>

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled; *e.g.* *קָטַל*. "Extensive" or causative means what is increased *without*; and to express the causative a syllable is attached to the outside; *e.g.* *הִקְטִיל*.

4. Very few verbs are used in all these parts—only six, it is said, out of about fourteen hundred; but they must all be equally familiar to the student, because, with many verbs, the intensive or the causative forms are as frequent as, or more frequent than, the *Qal*, and are sometimes even the only form in use: *e.g.* *נָסָה*, intensive, *to try, test*; *הִשְׁלִיךְ*, causative, *to cast*. But these forms are modelled exactly on the *Qal*; so that when the *Qal*, in its pf., impf., imper., inf., and ptc., is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

#### WORDS FOR PRACTICE ON THE ABOVE SCHEME.

כתב to write	גדל to be great	כבד to be heavy	גנב to steal
משל to rule	רדף to pursue	מלך to govern	פקד to visit
מכר to sell	לכד to capture	דבר to speak	קדש be holy

#### § 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

(See Paradigm, p. 208.)

1. The characteristic letter of the Niph'al is *n*. In the perf. *ni* (probably orig. *na*) is prefixed to the stem—thus *נִקְטַל*; and the first syllable is closed (*נִקְטַל*); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with

<sup>1</sup> The learner must not use *קָטַל* in Prose composition for "kill." The word is rare in Heb., and in use only in Poetry. Its prose equivalent is *הָרַג* (*slay*) or *Hip'il* of *הָמִית* *to die*—*הָמִית* (*cause to die*); cf. § 40. 3.



the following consonant—thus (יִקְטֹל = נִקְטֹל). The imperative, as we have seen (§ 21. 1 c), is usually formed from the impf. by dropping the pronominal prefix; but, as such a form as יִקְטֹל *qqāṭēl* is impossible, a secondary ה was prefixed (perhaps on the analogy of the Hiph'il, § 27), yielding the form הִקְטֹל, which is also, as we should expect (§ 21. 2 a. i.), infinitive construct. With the perf. (נִקְטַל) the inf. abs. is יִקְטֹל; with the impf. it is הִקְטֹל (also הִקְטִיל). The participle is like the pf., only with long *ā*: נִקְטָל *m.*, נִקְטָלָה *f.*

2. Niph. is inflected exactly like Qal: נִקְטֹל, נִקְטָלָה, נִקְטֹלָה, &c.; impf. יִקְטֹל (in pause often יִקְטַל, § 10. 4 c. ii.), הִקְטִיל, &c. אִקְטִיל (or אִקְטֵל), but cohortative always אִקְטָלָה. With *waw* consec., as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקְטֵל, but יִקְטֵל.

3. In meaning the Niph'al is (i.) properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*, נִסְתַּר *to hide oneself*. (ii.) It is also used of reciprocal action: נִלָּחַם *to fight (i.e. with one another; cf. Greek middles and Latin deponents, μάχεσθαι, luctari)*; נִדְבְּרוּ *they spoke to one another*. But (iii.) the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*, נִקְבַּר *to be buried*.

4. The Niph. part. has sometimes the force of the Latin gerundive; e.g. נִחְמָד *to be desired, desirable*. (, for , before guttural, § 8. 1 b.)

5. The agent after the Niph. is usually expressed by ל; e.g. *And death shall be chosen by all the remnant*, וְנִבְחַר מוֹת לְכָל; *And Yahweh let himself be entreated by him*, וַיַּעֲתָר וַיַּעֲתָר לְיְהוָה.

מָלָא to be full	נָמַל to wean	N. סָתַר { to hide oneself to be hidden
Niph. to be filled	N. to be weaned	
נָדַשׁ to drive out	N. לָחַם to fight	N. מָלַט to escape
N. נָחַם to repent	N. שָׁחַת to be corrup-	מַבּוּל flood (of Noah)
דָּרַשׁ to seek	N. שָׁעַן to lean	[ted] זְרֹעַ f. arm
רָשָׁע wicked	חָמָס violence	מָצָא to find
שָׁקַל to weigh	בָּבֶל Babylon	פֶּחַ bird-trap, snare
בִּינָה f. understanding (noun).		

## EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֹּט, נִקְדָּדְתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט,  
 וְשָׁקַל, תִּלְחָם, גִּלְחַמְתִּי, תִּזְכְּרָנָה:  
 הָרָשָׁעִים לֹא יִכְתְּבוּ בְסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבָּר וַיִּגְחֲנוּ  
 נִמְלִטְנוּ: 3 וַתִּשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמְלֹא הָאָרֶץ חֲמָם:  
 4 שִׁפְךָ דָּם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּךְ: 5 וַיַּגְדֵּל הַיָּלָד וַיִּגְמַל:  
 6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵי אֶסְתֵּר: 7 וַיִּנָּחֵם  
 יְהוָה כִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכְרֹת עוֹד כָּל־בָּשָׂר  
 1 מִמִּי הַמַּבּוּל: 9 בָּא הָאֵיב אֶל־הָעִיר וְלֹא יָכַל לְהִלָּחֵם עָלֶיהָ:  
 10 וַתִּשְׂרַף הָעִיר בָּאֵשׁ: 11 הִשְׁמַר לְךָ פֶּתַח־כֶּתֶר בְּרִית לַיּוֹשֵׁב  
 הָאָרֶץ וּלְקַחַת מִבְּנוֹתָיו לַבְּנִיד:

Yahweh is near to the broken of heart. I am hidden from the face of my God. Hide thyself from his face. Ye shall hide yourselves on that day. And the earth was corrupted, and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.<sup>2</sup> Thus saith (*perf.*) Yahweh the God of Israel: Behold I give (*ptc.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. Trust in Yahweh with all thy heart, and lean not unto (אֵל-) thine own understanding.

§ 26. THE INTENSIVE ACT., PASS., AND REFLEX.,  
 PI'ĒL, &C.

(See Paradigm, p. 209.)

The characteristic of the Intensive, both in verbs (קָטַל) and nouns (נָגַב *a thief*), is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who

<sup>1</sup> מִי and מִימִי, *ctr. pl.* of מִים: always the longer form before suffixes.

<sup>2</sup> From before him.

practises a trade or profession—one who performs a certain act *often, habitually*; e.g. גַּנֵּב *a thief*, טָבַח *a cook*, חָרַשׁ *an artificer* (primarily חָרַשׁ; therefore the cstr. is not חָרֵשׁ but חָרֵשׁ, § 8. 4 b).

i. *The Pi'ēl*.—(a) i. The perf. of the Pi'ēl, or intensive, has the vowel *i* in the first syllable; in the second usually *ē* (קָטַל: hence the word Pi'ēl), frequently *a* (אַבַּד *to destroy*, לָמַד *to teach*), and three times *e* (דִּבֶּר *to speak*, כָּבַס *to wash*, כִּפֶּר *to atone*). The impf. is of the type יִקְטֹל (' without dagh. f. in waw consec. וַיִּקְטֹל, not וַי, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has קָטַל) are of the type קְטֹל (§ 21. 1 and 2 a).

ii. Pi'ēl is inflected exactly like Qal: קָטַל, קְטֹלָה, &c., except that in pf. (after 3rd person) the second syllable, when closed, has the vowel *a* (doubtless the orig. vowel of the Pi.); e.g. קָטַלְתָּ. The impf. is also regular, יִקְטֹל, יִקְטֹלְתָּ (the *ē* is retained in the 2nd and 3rd pl. fem. יִקְטֹלְנָה). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal sh'ewa (cf. § 7. 5); e.g. בִּקְשׁוּ (בִּקְשׁוּ) *they sought*, הִלְלוּ (§ 7. 5, § 3. 2. 3 b) *praise ye* (not הִלְלוּ).

(b) Pi'ēl is (i.) properly intensive of Qal; that is, it adds such ideas as *often, much, for a long time*, &c., to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*, שָׁאַל *to ask*, Pi. שָׁאַל *to beg* (cf. סָפַר *to count*, סָפַר *to recount, relate*); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר *to bury*, קָבַר *to bury many*. (ii.) Since eagerness may show itself in urging others to similar action, the Pi'ēl frequently has a *causative force*: לָמַד *to learn*, לָמַד *to cause to learn*, i.e. *to teach*. So חָיָה *to live*, חָיָה (§ 44. 1 a) *to let live, to spare*. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (*watch, wake*).

2. *Pu'al*.—Pu'al is the proper *passive* of Pi'ēl in its various senses; e.g. בִּקֵּשׁ *to seek*. Pu. בִּקֵּשׁ *to be sought*.

It is inflected exactly like Qal: pf. קָטַל, קְטֹלָה, &c.; impf. יִקְטֹל, יִקְטֹלְתָּ, יִקְטֹלְתָּ, &c.

Characteristic of impf. Pi. and Pu. is the *hith* at the beginning; the 1st pers., of course, begins with *an*. (§ 8. 2 a.)

3. *Hithpa'el*.—(a) i. The *Hithpa'el* is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the *Pi'el*, as *הִתְקַמַּל*, *קָמַל*.

ii. When the syllable *hith* precedes the sibilants *ש*, *שׁ*, *ס*, the *h* changes places with the sibilant, as *הִשְׁתַּמֵּר* for *הִתְשַׁמֵּר* *to take heed to oneself*; with *צ* the *h* further becomes *ט*, as *הִצְטַדַּק* *to justify oneself*, from *צִדַּק*.

iii. With unsibilant dentals (*ד*, *ט*, *ת*) the *h* is assimilated, as *הִטְהַר* for *הִתְהַר* *to purify oneself*, from *טָהַר* *to be clean, pure*; *מְדַבֵּר* (ptc.) *conversing*.

(b) In meaning *Hith.* is (i.) properly reflexive of *Pi'el*, as *קִדְּשׁ* *to sanctify*, *הִתְקַדְּשׁ* *to sanctify oneself*. (ii.) But it very often implies that one *shows himself as*, or *gives himself out as*, performing the action of the simple verb; e.g. *הִתְנַקַּם* *to show oneself revengeful*, *הִתְעַשֵּׂר* *to give oneself out to be rich*, *הִתְנַבֵּא* *to act like an ecstatic prophet, rave*. (iii.) It may express reciprocal action *הִתְרְאוּ* (fr. *רָאָה* *to see*, cf. § 36. I. 3, § 44) *ye look upon one another*. (iv.) It may express action *upon* or *for oneself*; cf. *הִתְהַלֵּךְ* (fr. *הָלַךְ* *to go*) *to go to and fro for oneself*, i.e. *to walk about*.

(c) As in *Pi. pf.* the final vowel is frequently (the original) *a*; cf. *הִתְאַפַּח* *he was angry* (so also in impf. and imper.) and always in pause (as *ā*); e.g. *הִתְאַזָּר* *he has girded himself*.

4. The participles of *Pi.*, *Pu.*, and *Hithp.* follow the imperfect, and all begin with *m*: *מְקַטֵּל*, *מְקַטֵּל*, *מְתַקַּל*. The *m* of *Pi.* and *Pu.* is written without a dagh. f. after the article (cf. § 7. 5), but *methegh* is used to indicate that the first syllable is not closed: *הַמְהַלֵּךְ* *he who walks in majesty* (not *הַמֵּלֵךְ*), *לְמַנְצֵחַ* *for the musical director* (not *לְמֵי*).

5. Some rarer intensives are formed by doubling the last radical, e.g. *שָׁאֲנַן* *to be quiet*; or the last two, e.g. *פָּתַחְתִּיר* *to palpitate*; or the first and last (omitting the weak middle letter), e.g. *כָּלְכַל* *to sustain*, pass. *כִּלְכַּל* (*kolkal*) from *כָּוַל* (cf. § 40. 5). These last forms are known as *pilpāl*.

שָׁבַר to break	שָׁבַר to break in pieces	דִּבֶּר to speak
סָפַר to count	סָפַר to recount, tell	בָּקַשׁ to seek
קָדַשׁ to be holy	Pi. to sanctify	Hithp. to sanctify oneself
כָּבֵד to be heavy	Pi. to honour, harden	Hithp. to get honour
גָּדַל to be great, grow	Pi. to bring up, magnify	Hithp. to magnify oneself
הָלַךְ to go	Hithp. to walk	חָבֵא, סָתַר Hithp. to hide oneself
לֹא no, none	בִּי אִם except, but	פָּשַׁע to rebel
פָּרַעַה Pharaoh	לָמָּה (לְמָה) for what reason? why?	

## EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֶּר בָּנִים גְּדֹלָתִי וְהֵם פָּשְׁעוּ בִּי:  
 2 וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כַּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפָרַעַה אֶת־  
 לִבָּבָם: 3 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֱלֹהִים: 4 וְזָכְרוּ אֶת־יוֹם  
 הַשַּׁבָּת לְקֹדֶשׁ אֲתוֹ: 5 אֶת־הָאֱלֹהִים<sup>1</sup> הַתְּהַלֵּל־נָח: 6 וַיִּשְׁמְעוּ  
 אֶת־קוֹל יְהוָה מִתְּהִלָּה בְּגִן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם  
 2 וְאִשְׁתּוֹ מִפְּנֵי יְהוָה: 7 וְלֹא־אָרֶץ לֹא יָכַפַּר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ  
 כִּי אִם בָּדָם שִׁפְכוּ: 8 מִה־נְּדָבָר וּמִה־נִּצְמָדָק: 9 הָאֲבִיוֹנִים  
 מִבְּקָשִׁים מִים וְאֵין: 10 אֶת־פְּנִיךָ יְהוָה אֲבָקֶשׁ: 11 נִמְצָאוּ  
 הַחֲמוּרִים אֲשֶׁר הִלַּכְתָּ לְבָקֶשׁ: 12 וַיִּקְרָא פָרַעַה אֶת־כָּל־חֲכָמָיו  
 מִצְרַיִם וַיִּסְפֹּר לָהֶם אֶת־חֲלָמוֹ:

These are the words which I have spoken. Harden not your heart, lest Yahweh your God be angry. Seek ye his face. Walk before me and sanctify yourselves. I cannot speak to this people, for they have hardened their heart. We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. I will honour them that honour me. And now, behold, the king walketh (*ptc.*) before you, and I am old, and I have walked before you from my youth until this day.

<sup>1</sup> See § 10. 3 a.<sup>2</sup> 3 s. m. suff. from אִשָּׁה, *cstr.* אִשָּׁת (cf. pp. 153, 101, 2nd col.).



§ 27. THE CAUSATIVE, *HIPH'ÎL*, *HOPH'AL*.

(See Paradigm, p. 209.)

i. *Hiph'îl*.—(a) i. The perfect of the Hiph. or causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יִקְטִיל (הִקְטִיל with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יִקְטִל (cf. § 23. 1. 1); so *warw consec.* וַיִּקְטֵל. Hence the imper. is of the type הִקְטֵל (§ 21. 1). So also inf. abs.; inf. cstr. is הִקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *i*, being long, is maintained, as is natural, in open syllables, *i.e.* with vocalic affixes (*a i u*) and has the accent; *e.g.* הִקְטִילָה f., הִקְטִילוּ pl., הִקְטִילִי imper. s. f., הִקְטִילָה emph. imper. (§ 23. 2); in shut syll. it becomes *a* (probably the original vowel) in perf. (*e.g.* הִקְטַלְתָּ), and generally *ē* after the perf. (*e.g.* תִּקְטַלְנָה). In both these respects it resembles the Pi'el.

iii. Pf. הִקְטִיל, הִקְטִילָה, הִקְטִילָתָּ, &c.; impf. יִקְטִיל, יִקְטִילָה, &c. See Paradigm.

(b) In meaning Hiph. is (i.) causative of Qal, as פָּקֵד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*; קָדֵשׁ *to be holy*, הִקְדִּישׁ *to sanctify*. A rough analogy to the formation of the Hiph. may be found in Lat. *cado, caedo*; Ger. *fallen fällen*; Eng. *fall, fell*; *rise, raise*: a still closer analogy in the causative suffix *ig* in Esperanto; *e.g. veni*, to come, *venigi*, to cause to come, send for; *sani*, to be healthy, *sanigi*, to make healthy. (ii.) The Hiph. may be declaratory; *e.g. הִצְדִּיק* *to declare one to be צָדִיק in the right, i.e. to acquit*; הִרְשִׁיעַ *to declare to be רָשָׁע in the wrong, i.e. to condemn*. (iii.) The Hiph. is very frequently used of actions or states which we express by a neuter or intransitive vb.; cf. הִאֱמִין *to trust*, הִחְזִיק *to be strong*. But we must not say that the Hiph. is intrans. or that it stands for the Qal: the transitive idea is genuinely present to Semitic feeling; *e.g. הִחְזִיק* *to develop strength*, הִהָרִישׁ *to keep silence (to be silent)*, &c.

(c) Since the Pi'el, as we have seen (§ 26. 1 b) frequently

has this meaning, it happens that in some vbs. *both* forms are used causatively; e.g. **אַבַּד** (Pi.) and **הָאֲבִיד** (Hiph.) *to destroy*; but generally if both forms are in use, they differ in meaning; e.g. **כָּבֵד** *to be heavy*, Pi. **כָּבַד** *to honour*, Hiph. **הִכְבִּיד** *to make heavy* (also *to bring to honour*).

(d) If the Qal is transitive, the Hiph. takes two accusatives: **לָבַשׁ** *to put on* (clothes, acc.); **וַיִּלְבֹּשׁ אֹתוֹ בְּגָדֵי שִׁשׁ** *and he clothed him with garments of fine linen*.

2. *Hoph'al*.—The Hoph. is *passive* of the Hiph. in its various senses; e.g. **הִשְׁלַךְ** *to cast*, **הִשְׁלָכָה** (*hoshlakh*) *to be cast*. It is inflected exactly like Qal in pf.: impf. **יִשְׁלַח** (fr. **יִשְׁלַח**, *h* dropped). See Paradigm, p. 209. In the first syllable, especially in the participle under the influence of the **מ**, the vowel is sometimes *u*; cf. **מִשְׁלָךְ**.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence **הַצִּדִּיק** (not **ר**). The participles begin with **מ** and follow the impf. (only Hoph. like Niph. has **ת** in 2nd syllable) **מַשְׁלֵךְ**, **מִשְׁלָכָה**.

<b>מָלַךְ</b> to be king, rule	<i>Hiph.</i> to make king	<b>יִשְׁלַךְ</b> <i>Hiph.</i> to cast
<b>צָדַק</b> to be just	<i>Hiph.</i> to justify	<b>יִשְׁמַד</b> <i>Hiph.</i> to destroy
<b>שָׁבַן</b> to dwell	<i>Hiph.</i> to place	<b>יִפְּרַח</b> <i>Hiph.</i> to divide
<b>זָכַר</b> to remember	<i>Hiph.</i> to commemorate	<b>יִפְּסֹחַ</b> <i>Hiph.</i> to corrupt,
		deal corruptly
<b>פָּשַׁט</b> to strip off (a garment)	<i>Hiph.</i> to strip (one of a garment)	

—two accus.

<b>מָטַר</b> <i>Hiph.</i> to send rain, rain	<b>יֵשׁ</b> (יֵשׁ) there is
<b>בָּעַד</b> away from, behind; through (a window), over (a wall)	
<b>רָק</b> (רִיק) empty	<b>כָּרַע</b> to bow down
<b>עֵדֶן</b> Eden (delight)	<b>רְאוּבֵן</b> Reuben
<b>כְּרוּב</b> cherub	<b>בּוֹר</b> pit, well
	<b>יִסְתֵּיר פָּנָיו</b> <i>he will hide his face</i>
	<b>יִסְתֵּיר</b> <i>may he hide his face</i>
	<b>וַיִּסְתֵּיר</b> <i>and he hid his face</i>
	<b>הִסְתֵּיר, הִסְתִּירָה פָּנֶיהָ</b> <i>hide thy face</i>
	<b>אַל-תִּסְתֵּיר</b> <i>hide not thy face</i>
	<b>אֶסְתֵּיר פָּנַי</b> <i>let me hide my face</i>
	<b>הִסְתֵּיר יִסְתֵּיר פָּנָיו</b> <i>he will assuredly hide his face</i>

EXERCISE. TRANSLATE.

אָתָּה הַמְלִכָּת אֶתִּי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בָּעַם הַזֶּה  
וְהַשְׁמַדְתִּי אֹתָם מֵעַל־פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכֵּן אֱלֹהִים לִפְנֵי גֹן  
עֵדֶן אֶת־הַכְּרָבִים לִשְׁמֹר דֶּרֶךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים  
מְאֹדוֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה:  
5 וְאֶנְכִי הַסֵּתֶר אֶסְתִּיר פָּנַי בְּיוֹם הַהוּא 6 הִנֵּה רָאִשׁוֹ מְשֻׁלָּף  
אֵלָיו בְּעֵד הַחוּמָה: 7 וַיִּשְׁלַחוּ וַיִּקְרָאוּ אֶת־יִרְבְּעָם וַיִּמְלִיכוּ  
אֹתוֹ עַל־יִשְׂרָאֵל: 8 וְהִקְרִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם:  
9 אֶל־תִּסְתֵּר אֶת־פָּנֶיךָ מֵהֶעָם הַזֶּה: 10 וַיִּמָּשֶׁר יְהוָה עַל־  
הָעִיר אֵשׁ מִן־הַשָּׁמַיִם וַיִּשְׂמַד אוֹתָהּ מֵעַל־פָּנַי הָאֲדָמָה:

There is a time to keep and a time to cast away. Justify not the wicked. Let me hide my face from this evil people, for they have done-corruptly (*Hiph.*) before me upon the earth. The king said, Cast his head unto us over the wall; and they cast his head unto them. For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. The prophet found the child laid (*Hoph. ptc.* of שָׁכַב) upon his bed. We went down unto the city to fight against it, but we could not destroy it. Reuben said, Spill not blood, cast him into this pit which (is) in the wilderness; and they stripped Joseph and cast him (into) the pit (*acc.*, § 17. 3), and the pit (was) empty.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קִטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קָטַל	הִקְטַל	קָטַל		הִתְקַטַּל	הִקְטַל	
<i>inf. cstr.</i>	קָטַל	הִקְטִיל	קָטַל	קִטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>inf. abs.</i>	קָטוּל	הִקְטַל	קָטַל	קָטַל		הִקְטַל	הִקְטַל
<i>ptc. act.</i>	קָטֵל		מִקְטַל		מִתְקַטַּל	מִקְטִיל	
<i>ptc. pass.</i>	קָטוּל	נִקְטָל		מִקְטָל			מִקְטָל

1. The names Niph'al, Pi'el, &c., indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shows itself in all parts after the perf.; cf. יִקְטִיל, יִקְטֹל; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cstr. (§ 21. 1 c, 2 a. i.), and these three parts end alike, cf. Qal יִקְטֹל, קָטַל, Pi. יִקְטֹל, קָטַל; and after the Niph. the participle also agrees, cf. Hiph. מִקְטִיל, מִקְטֹל.

The imperf. *ends like the perf.* after Niph., cf. Pi. pf. קָטַל, impf. יִקְטֹל; and in Niph. it ends in *ē*, cf. יִקְטִיל.

To this rule that the imperf. imper. and inf. cstr. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cstr. usually adopts *ō*, though the other two are in *a* (§ 22. 3); and second, the Hiph. imper. agrees, of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*; e.g. impf. יִקְטִיל, juss. יִקְטֹל, imper. הִקְטֵל (but pl. הִקְטִילוּ).

3. The infin. abs. has *o* in the last syll., except in Hiph. and Hoph., where it has *e*; though see § 26. 1 *a* on infin. abs. Pi'el.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is *ו*, pointed as the preform. of imperf.; cf. Pi. מִקְטֹל, מִקְטִיל, Hoph. מִקְטֹל, מִקְטִיל. This *ו* is possibly the pron. *וּ* *who? whoever* (§ 13. 3).

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has *sh<sup>o</sup>wa* vocal under it (2 pl. perf., inf. cstr., imper. Qal קָטַל, קָטַלְתֶּם); where the 2nd rad. has *sh<sup>o</sup>wa* vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal קָטַלְתִּי, יִקְטֹלְתָּ, Niph. יִקְטֹלְתָּ, יִקְטֹלְתִּי, Pi. קָטַלְתָּ, קָטַלְתִּי, Hoph. הִקְטֹלְתָּ, הִקְטֹלְתִּי, but Hiph. הִקְטִילְתָּ, הִקְטִילְתִּי); where the 1st rad. has *sh<sup>o</sup>wa* silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. יִקְטֹל—e.g. יִכְתֹּב—יִקְטֹל, נִקְטֹל, הִקְטִיל &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts יִקְטִיל), where 2nd rad. is doubled (Pi. Pu. Hithp. קָטַטַּל, &c.). These and such points are of importance in the irregular verbs.

## EXERCISE. PARSE.

כְּתִבְתִּי, כְּתִבִּים, כְּתִיבִים, כְּתִבְתָּ, יִכְתֹּב, שָׁמַר, נִשְׁמַר, נִשְׁמָר,  
הִשְׁמַר, מִשְׁמַר, יִרְדֶּה, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הַמְשִׁיל, רָדַף,  
הִשְׁבֵּר, זָכֹר, תִּמְשִׁילוּ, תִּשְׁקְלוּ, שָׁבַב, מִלְכֶּת, יִמְשִׁיר, יִפְקֹד,  
מִסְתַּתֵּר, יִקְדֹּשׁ, תִּלְבְּשֶׁנָּה, תִּזְכְּרֶנָּה :

## § 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is, with the abstract noun at the base of that form. They are thus themselves largely abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

(a) *a*. The process will be best illustrated by examples. From מֶלֶכִּי *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מַלְךְ *malk*: so סִפְרִי *my book*, comes from an ultimate סִפֵּר *siphr*; and קִדְּשִׁי (*godhshî*) *my holiness*, from קִדְּשׁ *godhsh* (ultimately *qudhsh*). But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,<sup>1</sup> by a furtive vowel—here *ṣ̣ḡhol*. Thus we have סִפֵּר, &c. But the *hireq*, originally short in the doubly shut syllable *siphr*, is now the vowel of an open syllable (סִפֵּר) and must therefore become tone-long, hence סִפֵּר—with the accent, of course, on the penult, as the *..* represents the original, and strictly the only, vowel of the word. All nouns of this kind—so-called *ṣ̣ḡholates*,<sup>2</sup> because of the furtive *ṣ̣ḡhol*—are

<sup>1</sup> Cf. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Déleft; so *Peter* from *Petr-us*; *schism* (almost=siz<sup>m</sup>), but *schismatic*.

<sup>2</sup> The name is not an altogether happy one, because (i.) it calls attention to a feature that is of secondary rather than of primary importance, and (ii.) *ṣ̣ḡhol* is sometimes replaced by other vowels, *e.g.* by *pathah*, if the 2nd or the 3rd radical be a guttural, *e.g.* רֵחַב *breadth*, זֶרַע *seed*



accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (מֶלֶךְ), tone-long; cf. קֶדֶשׁ. On this analogy we should expect nouns of the *a* class, like מֶלֶךְ, to pass first into מֶלֶךְ and then into מֶלֶךְ *mālekh*. In point of fact this form is found only *in pause* (e.g. בְּסֶפֶר for סֶפֶר *silver*)—and not always even then (e.g. מֶלֶךְ *king*, and צֶדֶק *righteousness*, are always written thus—never מֶלֶךְ (צֶדֶק)). In place of מֶלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mēlekh*. The first „, which is manifestly accented, may fairly be regarded as a (tone) long *ṣ̄ghol* (§ 3. 2. 2 b, § 6); and the original *a* has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, *i.e.* monosyllabic forms, are rare; e.g. נֵיָא *valley*, נָרֶד *nard*, חֶטָּא *hēt, sin*, קֹשֶׁט *qōshē, truth*.

A class    I class    U class

- |     |                     |                     |                     |                        |                            |
|-----|---------------------|---------------------|---------------------|------------------------|----------------------------|
| (1) | מֶלֶךְ <i>qatl</i>  | מֶלֶךְ <i>qitl</i>  | מֶלֶךְ <i>qotl</i>  | (מֶלֶךְ <i>qutl</i> )  | primary form               |
| (2) | מֶלֶךְ <i>qatēl</i> | מֶלֶךְ <i>qitēl</i> | מֶלֶךְ <i>qotēl</i> | (מֶלֶךְ <i>qutēl</i> ) | with furtive <i>ṣ̄ghol</i> |
| (3) | מֶלֶךְ <i>qētel</i> | מֶלֶךְ <i>qētel</i> | מֶלֶךְ <i>qōtel</i> |                        | regular form               |

β. *Rules for declension.*—(1) The cstr. state of the sing. is, of course, like the absolute: מֶלֶךְ, abs. and cstr.

Rarely it assumes (esp. before *gutt.* or *r*) the form מֶלֶךְ (as well as מֶלֶךְ) from abs. מֶלֶךְ *seed*.

(2) With inflectional additions in the sing. and dual, the word appears in its *primary monosyllabic form*, *qatl, qitl, qotl*: *my king*, not מֶלֶכִּי (an impossible form) but מֶלֶכִּי *mal-kē*, because the primary form is *malk*; סֶפֶר *his book* (from סֶפֶר, orig. *siph̄r*); אָזְנוֹ *oznāw, his ears* (from אָזֶן, orig. *'ozn, 'uzn*).

(3) The plural, *both mas. and fem.*, assumes the form *q'ālēm, q'tālōth*, with pretonic *ā*. The presence of this *ā* (cf. מֶלֶכִּים) is difficult to explain in a word whose ultimate form has no vowel between the 2nd and 3rd radicals, *malk*; it has possibly followed the analogy of nouns of the first declension, cf. דְּבָרִים.

(§§ 36, 37); while if the 2nd radical be ' , it either becomes hireq, cf. יָתֵב *an olive-tree*, or contracts (*ay* = *ē*, § 2. 2. 1) into monosyllabic form, cf. בֶּסֶם *bosom* (§ 41).

γ. Note that while the feminine of an original *malk* is naturally *malkā*, מַלְכָּה (cstr. מַלְכָּה, with suff. מַלְכָּתִי, &c., regular), the plur. is not מַלְכוֹת, but, on the analogy of the masculine, מַלְכוֹת.

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; e.g. cstr. of מַלְכִּים is not מַלְכִּי (like דְּבָרִי), but, as was natural, the original vowel (*a*, *malk*) reasserted itself, hence מַלְכִּי; so סַפְרֵי, סַפְרֵי *boq'rê* (from בָּקַר, orig. *boqr*).

Masc.				Fem.			
<i>sing. abs.</i>	מַלְכֶּךָ	סַפְרֶךָ	בָּקְרֶךָ	<i>sing. abs.</i>	מַלְכָּה	סַפֵּה	בָּקָה
<i>cstr.</i>	"	"	"	<i>cstr.</i>	מַלְכָּת	"	"
1 <i>sing.</i>	מַלְכִּי	סַפְרִי <sup>1</sup>	בָּקְרִי <sup>1</sup>	1 <i>sing.</i>	מַלְכָּתִי	"	"
2 <i>m.</i>	מַלְכֶּךָ	"	"	2 <i>pl.</i>	מַלְכְּכֶם	"	"
2 <i>f.</i>	מַלְכָּה	"	"	<i>pl. abs.</i>	מַלְכוֹת	סַפֵּה	בָּקָה
3 <i>m.</i>	מַלְכוֹ	"	"	<i>cstr.</i>	מַלְכוֹת	סַפֵּה	בָּקָה
3 <i>f.</i>	מַלְכָּה	"	"	1 <i>sing.</i>	מַלְכוֹתִי	"	"
1 <i>pl.</i>	מַלְכֵינוּ	"	"	Dual.			
2 <i>pl.</i>	מַלְכֵיכֶם	"	"				
3 <i>pl.</i>	מַלְכֵם	"	"	<i>abs.</i>	מַלְכֵי <sup>2</sup>	סַפְרֵי <sup>3</sup>	בָּקְרֵי <sup>4</sup>
<i>pl. abs.</i>	מַלְכִּים	סַפֵּה	בָּקָה	<i>cstr.</i>	מַלְכֵי	סַפְרֵי	בָּקְרֵי
<i>cstr.</i>	מַלְכֵי	סַפֵּה	בָּקָה	1 <i>sing.</i>	מַלְכֵי	סַפְרֵי	בָּקְרֵי
1 <i>sing.</i>	מַלְכִּי	סַפְרִי	בָּקְרִי	2 <i>sing.</i>	מַלְכֵיךָ	סַפְרֵיךָ	בָּקְרֵיךָ
2 <i>m.</i>	מַלְכֶּךָ	"	"	2 <i>pl.</i>	מַלְכֵיכֶם	סַפְרֵיכֶם	בָּקְרֵיכֶם
2 <i>f.</i>	מַלְכָּה	"	"				
3 <i>m.</i>	מַלְכוֹ	"	"				
3 <i>f.</i>	מַלְכָּה	"	"				
1 <i>pl.</i>	מַלְכֵינוּ	"	"				
2 <i>pl.</i>	מַלְכֵיכֶם	סַפֵּה	בָּקָה				
3 <i>pl.</i>	מַלְכֵם	"	"				

(b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. § 2. 2. 4, § 6. 2 d. i.); e.g. שֶׁמֶשׁ *sun*,

<sup>1</sup> In the 2nd and 3rd columns only the first syllable is given; the rest follows the exact analogy of the first column; סַפְרֵי, סַפְרֵי, &c.

<sup>2</sup> Feet (רַגְלֵי). The dual termination ים— is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

<sup>3</sup> Knees (רַגְלֵי).

<sup>4</sup> Ears (אָזִי).

שֶׁמֶשׁ (not שְׁמֶשׁ) *thy* (f.) *sun*; צֶדֶק *righteousness*, צֶדֶקֵנוּ *our righteousness*. Conversely a noun of the *i* class (בְּרִפְּיִים) may have an absolute form of the *a* type בֶּרֶךְ (not בְּרֶךְ). Only a knowledge of the cognate languages can tell us whether a word whose vowels are *e* . . . *e* in the abs. and *i* before suffixes, really belongs to the *a* or the *i* class. Some nouns have both forms in the absolute; e.g. נִדְרִי *my vow*; abs. נִדֵּר or נִדְרָה *vow*.

2. In some nouns belonging to this general type the original *a*, *i* (lengthened to  $\bar{e}$ ), *o* (or *u*; lengthened to  $\bar{o}$ ) appears between the 2nd and 3rd radicals instead of between the 1st and 2nd: under the first radical, of course, must stand *sh'wa* (§ 5. 5); e.g. דְּבִשׁ *honey*, בְּאֵר *well*, בְּאֵשׁ *stench* (3 s. m. suf. בְּאֵשׁוֹ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קָטַל (with suffixes 1 s. קָטַלְתִּי, 3 s. קָטַלּוּ, &c.:—exactly like בִּקְרִי, בִּקְרוּ, &c., except that in קָטַלְתִּי the *sh'wa* is vocalic, because it replaces an original full vowel; hence כָּתַבוּ, not כְּתַבוּ, cstr. inf. of כָּתַב *to write*, whereas the noun אָרֶךְ *length*, would yield אָרְבוּ).

### 3. Feminines with *segholate* ending.—

mas.	(מַמְלָכָה)	קָטַל	נָבִיר <sup>2</sup>	מִינִיק	נָחֵשׁ	(קְטֹרֶת)
fem.	מַמְלָכָה <sup>1</sup>	קָטַלָּה	נָבִירָה <sup>3</sup>	(מִינִיקָה)	נָחֵשָׁה	קְטֹרֶתָה
	or (מַמְלָכָת)	(קָטַלָּת)	(נָבִירָת)	(מִינִיקָת)	(נָחֵשָׁת)	(קְטֹרֶתָת)
abs., cstr.	מַמְלָכַת	קָטַלְת	נָבִירַת	מִינִיקַת <sup>4</sup>	נָחֵשֶׁת <sup>5</sup>	קְטֹרֶתַת <sup>6</sup>
suff.	מַמְלָכַתִּי	קָטַלְתִּי	נָבִירַתִּי	מִינִיקַתִּי	נָחֵשֶׁתִּי	קְטֹרֶתִּי
plur.	מַמְלָכוֹת	קָטַלְת	נָבִירוֹת	מִינִיקוֹת	נָחֵשׁוֹת	קְטֹרוֹת
cstr.	מַמְלָכוֹת	"	"	"	"	"

(a) Feminines ending in *t* (§ 16. 4. 8) belong to the *segholate* class.<sup>7</sup> E.g. מַמְלָכָתוֹ *his kingdom*, points back to מַמְלָכָה *kingdom*, which becomes מַמְלָכַת exactly as מֶלֶךְ becomes מֶלֶךְ. In point of fact, however, while the *segholate* form (e.g. מַמְלָכַת) is invariably used for the construct, and sometimes

<sup>1</sup> Kingdom.

<sup>2</sup> Lord, master.

<sup>3</sup> Lady, mistress.

<sup>4</sup> One who gives suck, a nurse, Hiph. ptc. of נָבַן *to suck* (§ 39. 1. 2).

<sup>5</sup> Copper, bronze (נָחֵשֶׁת is only poetical).

<sup>6</sup> Smoke of sacrifice, incense.

<sup>7</sup> Not, of course, if preceded by an unchangeably long vowel (e.g. עֲבִירַת). § 16. 4. 8 b.

for the absolute (*e.g.* מִשְׁמֶרֶת *guard, charge*), the absolute frequently assumes the form in הָ; *e.g.* the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute; *e.g.* עֲצָרָה and עֲצָרָה *an assembly*. Similarly ptc. *m.* קָטַל, *f.* קָטְלָה or קָטַלְתָּ cstr. קָטַנְתָּ, suff. קָטַלְתִּי, &c.

(b) So with nouns in *o* or *u*. *E.g.* נְחֹשֶׁת comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֹשֶׁת (cf. בָּקָר), which is abs. as well as cstr. Similarly from גִּבּוֹר *master*, גִּבּוֹרָה *mistress*, גִּבּוֹרָתוֹ *his mistress*, we should expect the cstr. to be גִּבּוֹרָה (cf. סִפְרוֹ, סִפְרָה). In point of fact, however, it is גִּבּוֹרָה, and so almost always with fem. nouns whose origin would lead us to expect ...; *e.g.* מִינְקָתוֹ *his nurse*, מִינְקָה *nurse* (not נִנְקָה).

(c) In general the plurals are formed regularly from the ordinary fem., or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to, *e.g.* *m.* גִּבּוֹר, *f.* גִּבּוֹרָה, *pl.* גִּבּוֹרוֹת (*i.e.* the plur. is *not* formed from *segholate* form גִּבּוֹרֹת).

#### WORDS FOR PRACTICE.

דֶּרֶךְ way <sup>1</sup>	קֶרֶן <i>f.</i> horn	שִׁפְחָה <i>f.</i> maid
יָלֵד boy	רֶגֶל <i>f.</i> foot	בִּרְךָ <sup>2</sup> <i>f.</i> knee <i>i</i>
יָלֵדָה <i>f.</i> girl	חֶדֶר chamber	צֶדֶק righteousness <i>i</i>
נֶפֶשׁ <i>f.</i> soul	אָזֶן <i>f.</i> ear	קֶרֶב <sup>2</sup> midst <i>i</i>
אֹכֶלָה <i>f.</i> food	גָּדֹל greatness	מִינְקָתָהּ <sup>2</sup> <i>f.</i> nurse <i>i</i>
צֶלֶם image	נֶדָר vow	יְרוּשָׁלַם Jerusalem <sup>3</sup>
גֶּרֶן threshing floor	חֵכְמָה <i>f.</i> wisdom	צִיּוֹן Zion
כֶּרֶם vineyard	שִׁבְטֹהוּ tribe	נֵר lamp
זֵכֶר memory	אֲדָרְתָּהּ <i>f.</i> mantle	נְתִיבָה <i>f.</i> path <sup>4</sup>
בִּקְעָה <i>f.</i> valley	שָׁמֵן to grow fat; <i>Hiph.</i> , to make fat, dull	
רְחוֹב <i>f.</i> broad open place, <i>pl.</i> רְחוֹבוֹת	קֶשֶׁת <i>f.</i> bow	

(d) A suffix defining a compound expression in the construct relationship is appended to the last word of the

<sup>1</sup> Usually *masc.*, sometimes *fem.*

<sup>2</sup> These four words take *i* instead of *a* with suffixes, &c.; *e.g.* בְּרִכְיָם, צִדְקָנוּ, &c.

<sup>3</sup> The older pronunciation was undoubtedly יְרוּשָׁלַם. The later form, however, יְרוּשָׁלַם (jērūshālayim) is (like יְהוָה, § 10. 5 b) a so-called *Qere perpetuum*.

<sup>4</sup> Poetical; also נְתִיב *m.*

expression, as the connection between construct and absolute must not be interrupted (§ 17. 2, Rule 2); *e.g.*

הַר קֹדֶשׁ (*a hill of holiness* =) *a holy hill*

הַר קֹדֶשִׁי *my holy hill (the hill of my holiness; or more strictly, my hill-of-holiness)*

אֱלִיל כֶּסֶף *an idol of silver* אֱלִיל כֶּסֶפִּי *my idol of silver*

בְּלִי מִלְחָמָתוֹ *his weapons<sup>1</sup> of warfare (the weapons of his w.)*

#### EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצִלְמוֹ: <sup>2</sup> לֹא דָרְכֵי דְרִכֵּיכֶם:  
<sup>3</sup> וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּנָא בֵּינִי וּבֵין בְּרָמִי:  
<sup>4</sup> וַיִּסְתְּרוּ אֶת־הַיָּלֹד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמַּלְכָּה: <sup>5</sup> גַּר לְרַגְלִי  
 דְּבָרָה וְאוֹר לְנִתְיָבְתִּי: <sup>6</sup> הַשֶּׁמֶן לְבִהָעֵם הָזֶה וְאֹנִיו הַכֶּבֶד:  
<sup>7</sup> וַיִּרְחַבּוּת הָעִיר וַיִּמְלְאוּ יְלָדִים וַיְלָדוּת: <sup>8</sup> פָּנִי יְהוָה בִּרְשָׁעִים  
 לְהַכְרִית מִהָאָרֶץ זָכְרָם: <sup>9</sup> כִּסְפֶךָ וְזֶהְבְךָ לֹא חִפְצָתִי:

My king. Our kings. His books. Her righteousness. Our knees (*du.*). Thy feet (*du.*). Our horn. Their silver. My way is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. Their ways are not our ways. And all the people bowed-down upon their knees before the king. Let thine hand-maid speak in the ears of the king. My God and my king reigns upon Zion his holy hill. My mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). I will cut off their bow and all their weapons of warfare.

#### § 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, קוֹטֵל or קָטֵל, probably a later development and not found in all verbs.

*Third declension.*—The type of this declension is the *act. part. Qal*; and the declension comprises all words, whether

<sup>1</sup> Weapon (article, instrument, vessel) בְּלִי, pl. בְּלִים.



participles or nouns, ending in  $\bar{e}$  (çere) with a vowel unchangeable (by nature, *e.g.* קוֹטֵל, or position, *e.g.* מִסְפָּד) in the place of the pretone. It therefore does not include nouns like יָקוֹן whose pretonic vowel is changeable (§ 18).

*Rules for inflection.*—(1) In words of this class the *verbal* law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, *e.g.* י, יו, יוּ, ו, &c., the vowel in the tone, the  $\bar{e}$ , becomes vocal sh<sup>w</sup>a; *e.g.* שְׁמוֹ, קְטִילִי, קְטִיל, his name (from שָׁם).

(2) *a.* With consonantal additions, *e.g.* כֶּם, דְּ, the  $\bar{e}$  being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with *labials*, *e.g.* קְטִילְךָ, but שְׁמֶךָ (not שְׁמִיךָ) thy name.

*b.* As קוֹטֵל and similar forms come from an ultimate qâṭil, § 2. 2. 1 (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long  $\bar{e}$ , § 6. 2 a), the real vowel is strictly *i*, but this has been modified in the majority of words into *e* before the consonantal addition.

(3) Words of the participial form (מְקַטֵּל, קְטִיל) retain  $\bar{e}$  in cstr. and generally other words, though some take *a*; *e.g.* מְסַפֵּד mourning, cstr. מְסַפֵּד.

<i>abs.</i>	קְטִיל	מְקַטֵּל	מְקַל	מְסַפֵּד	שָׁם
<i>cons.</i>	קְטִיל	מְקַטֵּל	מְקַל	מְסַפֵּד	שָׁם
<i>vocalic suff.</i>	קְטִילִי	מְקַטֵּלִי	מְקַלִּי	מְסַפֵּדִי	שְׁמִי
<i>conson. suff.</i>	קְטִילְךָ	מְקַטֵּלְךָ	מְקַלְכֶם		שְׁמֶךָ

2. *a.* A few monosyllabic words in  $\bar{e}$  attach themselves to this declension, the chief being בֶּן son, and שֵׁם name, which are irregular in the plural—בָּנִים, שְׁמוֹת.

*b.* Many nouns are formed by prefixing מ (probably connected with מָה, cf. § 28. 5) to the stem. Such words express *place* (מְרַבֵּן stall, from רָבַץ to lie) or *instrument* (מִפְתָּח key, from פָּתַח to open) or some more general idea (מְלָקוֹחַ plunder, from לָקַח to take).

אֵיב enemy	אֵלֶם dumb	מַקֵּל staff
מְסַפֵּד mourning	מִזְבֵּחַ altar	נֶעַל f. sandal, shoe,
עוֹלֵל } child	עֵוֶר blind	נֶעְלָם dual
עוֹלֵל }	שִׁלַּח to send, Pi. send	שָׂרַץ to swarm
כֹּהֵן priest	אָוַי, let go	שָׁבַע Niph. to swear

מִשְׁפָּט judgment	קָלַל to be light or slight,	חָנַר to gird
צִפְרָדִּיעַ <i>f.</i> frog (pl. <i>im</i> )	<i>Pi.</i> to curse: ptc.	פֶּסַח passover
יָרַח moon	מְקַלֵּל one who curses	עִם with
מִרְבֵּץ stall	נָבַח to bark	כִּסֵּא throne
מַפתֵחַ key	מִתְנַיִם loins	חֻקָּה <i>f.</i> statute
עָשָׂה חֶסֶד עִם to do or show kindness to ( <i>i.e.</i> in dealing <i>with</i> ),		
deal kindly with	צָרַף to smelt, test, prove	

Exercise.—Write the above nouns in cstr. sing. and with a vocalic and consonantal suff., observing which of them are of first declens. ; and translate :

אָכְלוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מִתְנִיָּהֶם חֲגוּרִים נֶעְלִיָּהֶם  
 בְּרִגְלֵיהֶם<sup>1</sup> וּמִקְלָם בְּיָדָם: <sup>2</sup> עָשָׂה מִלָּכָם חֶסֶד עִם־מִלְּפָנָיו וְעִם  
 פְּהֲגֵינוּ וְעִם־נְבִיאֵינוּ: <sup>3</sup> שְׁלַחְתִּי אֶת־אֵיבִי וַיִּמְלֹט: <sup>4</sup> מִת  
 אֵיבָהּ הִמְבִּיקֶשׁ אֶת־נַפְשָׁהּ: <sup>5</sup> וְהָלַכוּ יוֹשְׁבֵי הָאָרֶץ בְּעֹרִים  
 וּשְׂפָף דָּמָם בְּעֶפֶר: <sup>6</sup> בְּנֵי אַתָּה: <sup>7</sup> אַתֶּם בְּנֵי: <sup>8</sup> לֹא־אֹדֹבֵר  
 עוֹד בְּשִׁמּוֹ: <sup>9</sup> וּלְקַחְתֶּם אֶת־מִקְלָכֶם<sup>2</sup> בִּידְכֶם:

This (is) my son and these (are) my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs, they cannot bark. In Jerusalem is my holy throne. We took our staves in our hand. Our enemies dealt kindly with our children. These are the statutes and the judgments which ye shall keep in the land whither ye (are) crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

### § 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

1. (a) The pronominal object after a verb may be expressed by the appropriate form of the particle *אֵה* (*me*, *אֵתִי*, &c. ; cf. § 20. 10). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: *אֵתִי*

<sup>1</sup> ק without dagh. forte ; cf. § 7. 5.

<sup>2</sup> יְדְכֶם (not יִדְכֶם), cf. Scotch *gless*, *Glesca*, for *glass*, *Glasgow*.

אָתוּ אָהב אָבִיהֶם מִכָּל־אָחָיו, אָתָּה רָאִיתִי צַדִּיק  
*their father loved him more than* (§ 47. 1) *all his brethren,*  
 אָתָּה הָרַגְתִּי וְאָחָהּ הִחַיִּיתִי, *thee had I slain, but her had I kept*  
*alive.* Note that in such cases the obj. precedes the verb.

(b) Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns; e.g. הִכְעִיסוּ *he provoked him* (הִכְעִים, Hiph. of פָּעַם). יִשְׁמְרֶךָ *he will keep thee,* וַיִּמְכְּרֻם *and he sold them.*

2. The following table on p. 108 illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 *s. m.* Hiph. is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus הִקְטִיל with 3 *s. m.* suffix gives הִקְטִילוּ, but קָטַל would not give קָטְלוּ (but קָטְלוּ), because, the first two syllables being now both open, the law of the tone (§ 6. 2 b, c) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the Hiph.

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1st pers. sing. suffix, which is not *i*, but *nî*, and in the 3 *s. m.* and *f.* suff. to the impf. which are *êhu* and *éha*: the latter forms, however, are regularly found with nouns ending in הָ. (§ 45. 3. 3); cf. מִקְנֶהָ, מִקְנֵהוּ *his, her cattle* (from מִקְנָה); cf. § 19. 1.

(c) i. The so-called connecting vowel between the vb. and the suffix is *a* in the pf. (cf. הִקְטִילָם) and *e* in the impf. (cf. הִקְטִילֵם), and of course imperative (cf. הִקְטִילִם).

ii. This vowel, however, is not really an arbitrary *connecting* vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the *verb*, seen, e.g., in the Arabic *qatala* = Hebr. קָטַל. The origin of the *e* is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the *ē* is really part of the verb (cf. *ai* = *ê* = *ē*, cf. § 2. 2. 1).

## VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CSTR.	הִקְטִילָה
1 s. c.	הִקְטִילָנִי	(subj.) הִקְטִילָנִי (obj.)	הִקְטִילָנִי
2 s. m.	הִקְטִילְךָ	(subj. and obj.)	—
„ f.	הִקְטִילְךְ	„	—
3 s. m.	הִקְטִילֹה	PARTIC.	הִקְטִילָהּ
„ f.	הִקְטִילֶהָ	מִקְטִיל	הִקְטִילָהּ
1 pl. c.	הִקְטִילָנוּ	מִקְטִילִי	הִקְטִילָנוּ
2 pl. m.	הִקְטִילְכֶם	&c. &c., mostly as	—
„ f.	הִקְטִילְכֶן	as noun the noun	—
3 pl. m.	הִקְטִילֻם		הִקְטִילָתָם
„ f.	הִקְטִילֹן		הִקְטִילָתָן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילוּ
1 s. c.	יִקְטִילָנִי	הִקְטִילָנִי	יִקְטִילָנִי
2 s. m.	יִקְטִילְךָ	—	יִקְטִילְךָ
„ f.	יִקְטִילְךְ	—	יִקְטִילְךְ
3 s. m.	יִקְטִילְהוּ	הִקְטִילְהוּ	יִקְטִילְהוּ
„ f.	יִקְטִילֶהָ	הִקְטִילֶהָ	יִקְטִילֶהָ
1 pl. c.	יִקְטִילָנוּ	הִקְטִילָנוּ	
2 pl. m.	יִקְטִילְכֶם	—	
„ f.	יִקְטִילְכֶן	—	
3 pl. m.	יִקְטִילֻם	הִקְטִילֻם	יִקְטִילֻם
„ f.	יִקְטִילֹן	הִקְטִילֹן	יִקְטִילֹן

3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus קָטַל with 3rd sing. masc. suff. becomes קָטַלוּ; the accent falls on the *ô*, in the open pretonic syllable the original — naturally becomes the tone (long) ˆ, and the original ˆ being now two places from the tone vanishes into sh'wa. It follows exactly the analogy of דִּבְרוּ. Thus קָטַל with the verbal suffixes becomes קָטַלְנִי קָטַלְךָ קָטַלְהוּ קָטַלְנֶהָ קָטַלְכֶם קָטַלְכֶן קָטַלְיָם קָטַלְיָן. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (e.g. שָׂנְאָה *he hated her*) and by the

impf. and imper. Qal in *a* (e.g. וַיִּשְׁכַּחְהוּ not וַיִּשְׁכַּח and he forgot him, from יִשְׁכַּח; וְשִׁלַּחְנִי send me, from שִׁלַּח).

ii. Note that the vb., with 1st sing. suff. ends in נִי (*ānî*); with 1st pl. suff., in נָּ (*ānû*).

(b) Imperfects in *ō* (Qal) or *ē* (Pi'el, &c.) may be said to follow the analogy of the *third declension* (§ 30). E.g. Pi'el יִקְבֹּץ he will gather, יִקְבֹּצְךָ he will gather thee, אֶקְבֹּצֵם I will gather them. Similarly יִשְׁמֹר he will keep, יִשְׁמֹרְנִי he will keep me, יִשְׁמֹרְהוּ he will keep him, but (before a consonantal suffix) יִשְׁמֹרְךָ he will keep thee (*yishmor'khâ*).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קָטַל being a *segholate* of the *third class* (cf. § 2 I. 2 a.iii., § 29. 2). Thus שְׁמֹר keep, שְׁמֹרְנִי *shom'rênî*, keep me, שְׁמֹרֵם keep them, בְּשִׁמְרִי when I kept (lit. in my keeping). As the *sh'wa* is vocal (cf. § 6. 2 e) the third radical does not take *daghesh lene*; e.g. כָּתַבְם *koth'bhêm*, write them, בְּכַתְּבוֹ when he wrote. This *sh'wa*, however, is necessarily silent when the suffix is ךָּ or כֶּם, as two vocal *sh'was* cannot come together; e.g. בְּעִבְרֶכֶם when you cross (*'obh*, closed syllable), בְּעִבְרֶךָ when thou servest. (With these two suffixes, the *o* sometimes appears between the second and third radical instead of between the first and second; thus קָטַל would give קָטַלְךָ (*q'tol'khâ*) as well as קָטַלְךָ *qotl'khâ* (cf. impf. יִשְׁמֹר יִשְׁמֹרְךָ). Hence בְּיוֹם אֲכַלְךָ in the day of thine eating, אֲכַלְכֶּם your eating.)

4. (a) When the vb. already ends in a vowel, no "connecting" vowel is necessary—or possible; the suffix is directly appended, e.g. קָטַלְתִּי, קָטַלְתִּיד (note that the accent moves a place forward—hence קָ), קָטַלְתִּים; in the 3rd pers. it appears as הוּ or ו (masc.), and הִ (fem.), e.g. קָטַלְתִּיהוּ, קָטַלְתִּיהִי (-*tiw*), קָטַלְתִּיהָ; so יִקְטַלְדוּ (3 pl. impf.), יִקְטַלְדוּם, &c. With suffixes ending in ו the *û* of the vb. is usually written ׁ, e.g. יִקְטַלְהוּ, יִקְטַלְנוּ, cf. § 4 c (*they will kill him, us*).

(b) Similarly in the 2nd pers. (קָטַלְתָּ) the vowel ׁ is maintained with all the suffixes except the *first sing.*, which always ends in נִי— (except in pause נִי—), e.g. קָטַלְתִּנִּי; with the 3 s. m. suffix, *ā-hû* by dropping the *h* (§ 14. I e) contracts (through *au*) to ם, קָטַלְתָּם (§ 19. I).

(c) The gaps which appear in the paradigms are explained



by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, *e.g.* Niph. Hithp. &c. (§§ 25, 26). *E.g.* *I hid myself*, not נִסְתַּרְתִּי but סִתַּרְתִּי.

5. Before the suffixes, original verbal forms are restored.

(a) The 3rd sing. fem. pf. הָ becomes הַ or הָ, *e.g.* הִקְטִילָהּ, הִקְטִילָהֶם.

(b) The 2nd sing. fem. pf. הָ becomes הִי (or הָ); *e.g.* הִקְטִילְתִּי (Hiph.), קִטְלִיתְהוּ (Qal). Only the context enables us to distinguish this from the suff. to the 1st pers.

(c) The 2nd pl. masc. pf. הָם becomes—but very rarely—הוּ; *e.g.* הֶעֱלִיתֵנוּ *you have brought us up* (Hiph. of עָלָה, §§ 34, 44).

6. In the 3 s. f. pf. קָטְלָהּ and the 3 pl. קָטְלוּ, it has to be remembered that the sh<sup>e</sup>wa represents an original full vowel in the second syllable (קָטַל). When suffixes therefore are added, not only does the initial ט become ט̣ under the influence of the tone, as we have seen in the masc. (קָטְלָנִי, קָטְלוּ, &c.), but the original pathah which had become sh<sup>e</sup>wa reasserts itself, and, standing in the open pretonic, becomes ט̣; hence we get קָטְלָתִּי, קָטְלָתֶם, &c., קָטְלִינוּ, קָטְלוּ, קָטְלָהּ, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energicum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped and the *nûn* doubled. The following forms result: יִקְטְלוּ יִקְטְלוּנִי, יִקְטְלוּנִי יִקְטְלוּנִי. They occur chiefly in pause.

8. *Participle*.—The suffixes to the participle are practically always those of the *noun*, not of the verb; *e.g.* מְצַדִּיקִי (not מְצַדִּיקִי) *he who justifies me* (Hiph. ptc. of צָדַק), מְבַקְשֵׁיו (not מְבַקְשֵׁיו) *those who seek him* (Pi. of בָּקַשׁ; cf. § 7. 5), רֹדְפֵי *those who pursue me, my persecutors*.

9. (a) *Inf. construct*.—The suffixes to the inf. constr. are also those of the *noun*, except that the *first* pers. sing. suff. is both nominal (יִ) and verbal (יִ), the nominal being used to denote the *subject*, and the verbal the *object*; *e.g.* יוֹם פָּקְדִי *the day of my visiting*, i.e. *when I visit* (poq'dhi); but לְפָקְדִי *to visit me*. In the other persons the suffix may express either subject or object; *e.g.* עַל-שָׂרְפוֹ (sor'phô) *because he burned* (lit. *on account of his burning*), לְשָׂרְפוֹ *to burn it*.

(b) The *infin. cstr.*, partaking as it does of the character of both verb and noun, has (like a verb) the power of governing an object, besides (like a noun) being able to take suffixes and prefixes. The usual order is *infin.*, subject, object.

when he kept	בְּשָׁמְרוֹ	when the man kept	בְּשָׁמַר הָאִישׁ
before he kept me			לִפְנֵי שְׁמָרוֹ אֹתִי
before the man kept me			לִפְנֵי שְׁמַר הָאִישׁ אֹתִי
on the day when I visit them			בְּיוֹם פָּקְדִי אֹתָם

(c) Instead of the *infin. cstr.* with preposition the finite form may be used with a conjunctive expression formed of the prep. and relative.

when I kept the man	כַּאֲשֶׁר שְׁמַרְתִּי אֶת־הָאִישׁ	or	כַּשְׁמָרִי אֶת־הָאִישׁ
until I keep the man	עַד אֲשֶׁר אֲשָׁמַר	or	עַד שְׁמָרִי
after they had made a covenant	אַחֲרֵי אֲשֶׁר אָחֲרִי כָרְתָם בְּרִית	or	אַחֲרֵי כָרְתָם בְּרִית

נָמַל to deal fully with, recompense, requite	טָמַן to hide
דָּרַךְ to tread	קָבַץ (Qal) <i>Pi'el</i> , to gather
מִצְרִי Egyptian	
קְבִירָה f. burying-place	לִיטָה tablet
	בֵּיתֶל Bethel
	לִיטָה

## EXERCISE. TRANSLATE.

שְׁמַרְתִּי, שְׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, שְׁמַרְנִי, וְיִשְׁמְרֵנִי,  
וְיִלְבְּשֵׁנִי, תִּשְׁמָרְם, וְאַשְׁמֶרְנָהּ, יִשְׁמָרְהוּ, תִּשְׁמָרְךָ; שְׁפִטּוּנִי,  
שְׁפִטּוֹם, בְּשִׁפְטָהּ, שְׁפִטְנִי; זָכַרְתָּם, אֶזְכָּרְנָהּ, וְיִזְכָּרְהָ, יִזְכָּרוּנִי,  
כְּהַזְכִּירוֹ, הִזְכִּירְנִי, גָּנַבְתָּם, גָּנַבְתִּיהָ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים,  
וּמִקְבְּצֵיו, בְּקִבְּצִי, אֶקְבְּצֶהּ, וְקִבְּצֶהּ:

אֶתָּה גַּמְלַתְנִי הַטּוֹבָה וְאֲנִי גַּמְלַתִּיהָ הָרָעָה: 2 כְּבָדוּנִי  
בְּשִׁפְטֵיתֶהֶם: 3 שְׁמַר אֶת־דְּבָרֵי יְהוָה כְּתִבָּם עַל־לִיטָה לְבָבְךָ:  
4 בִּקֵּשׁ שָׁלוֹם וְרַדְּפֶהוּ: 5 הִדְרִיכֵנִי בְּנִתִיב מִצְוֹתֶיהָ כִּי בּוֹ  
חִפְצָתִי: 6 דִּרְשׁוּ יְהוָה בְּהִמְצָאוֹ: 7 הֲרֹג מִשָּׁה אֶת־הַמִּצְרִי  
וַיִּטְמְנֶהוּ בַּחֹל: 8 יְהוָה יִשְׁמַרְךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of

Bethel. Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him, or (and) the son of man that thou visitest him? Thy word<sup>1</sup> is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised (said) to mention him before the priests of the temple.

### § 32. IRREGULAR OR WEAK VERBS.

1. The word **פָּעַל** *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its '*Ayin*, and the third its *Lamedh*. This mode of designation is employed in *weak verbs*.

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents*, and *Nun*, i.e. the letters א ה ח ע ן י ו ר ף. Thus such a verb as **נָפַל** is called a *Pe Nun* verb, because its *Pe*, i.e. its first letter, is *nun*; **יָנַק**, a *Pe Yodh* verb; **קָוַם**, a '*Ayin Waw* verb, because its second letter is *waw*; **שָׁמַע**, a *Lamedh Guttural* verb, because its third letter is a guttural: and so on. The letters '*Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus **נָלַח** is a *Lamedh He*, but **הָלַךְ** a *Pe Gutt.*, **כָּנַע** a *Lam. 'Aleph*, but **אָסַף** a *Pe Gutt.* In a few verbs '*Aleph*, when first radical, quiesces in the impf., as in **אָמַר**; these are called *Pe 'Aleph* verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares; e.g. **נָכַח** is a *Pe Nun* and *Lam. He* verb. A verb like **נָלַל** whose second and third letters are the same is called a *Double 'Ayin* verb.

3. The phrase "irregular verbs" is really a misnomer. The verbs so called are neither arbitrary nor anomalous; most of them are absolutely regular, only the paradigm form of the regular verb is modified—in strictly natural and reasonable ways—by the presence of one of the weak letters.

*E.g.* the Pi'el which doubles the middle radical (קָפַל) will necessarily assume a special form when the middle radical is a guttural, as gutturals cannot be doubled; but that special form is determined by the laws affecting gutturals with which we are already familiar (§ 8) and is not some arbitrary thing to be laboriously committed to memory (*e.g.* מָאָז for מָאָז *to refuse*, בִּרַךְ for בִּרַךְ *to bless*). So it is with other types of "irregular" verb, which are thoroughly regular to one who clearly understands the fundamental principles of the language described in §§ 2-10.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום,  
 בך, עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב,  
 קרע, רדף, ירא, ירה:

§ 33. PE NUN VERBS.

(See Paradigm, p. 212.)

The letter *n* in Hebrew shows the same kind of feebleness that it has in other languages; when it is not sustained by being followed by a full vowel, its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *év-γράφω* = *éγγραφω*; יִנָּשׁ = יִנָּשׁ (*vin-gash* = *yiggash*).

1. (a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנָּפַל = יַפַּל, הִנָּפִיל = הִפִּיל (*vin-pōl* = *yippōl*, *hinpīl* = *hippīl*). נִנָּפַר = נִפָּר, Niph. of נִנָּפַר *to smite*.

(b) In certain cases (*e.g.* verbs ending in ה) the Niph. and Pi'el would be indistinguishable, except for the context; cf. נִקָּה, Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

(c) In the Hoph. *u* naturally appears instead of *o* before the duplicated consonant (§ 7. 7); *e.g.* הִפִּיר, נִנֵּר (pf.) יִפֹּר (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; *e.g.* נָחַל *to inherit*, impf. Qal יִנָּחַל, Hiph. יִנְחִיל. But the Niph. of נָחַם is נִחָם *to repent* (cf. § 36. 1. 3).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.

(a) In vbs. with impf. in *a* (e.g. נִגַּשׁ, נִגַּשׁ) the נ is almost always dropped in the imperat. Qal; e.g. גַּשׁ (for נִגַּשׁ), f. גַּשִּׁי, pl. גַּשׁוּ.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination ה, and then assumes the form of a *segholate* noun נִגַּשְׁתָּ; the steps are גַּשׁ, נִגַּשְׁתָּ, נִגַּשְׁתָּ (exactly like מִלַּךְ, מִלַּךְ, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. צָרַק, § 29. I b); e.g. נִגַּשְׁתָּ *his approaching*.

(c) ל before such (*segholate*) inf. constructs is pointed לָ; e.g. לְנִגַּשְׁתָּ (§ 14. I d).

(d) In vbs. with impf. in *ō*, the נ is not dropped in imper. or inf. cstr.; e.g. נִפַּל, impf. יִפַּל; imper. and inf. cstr. נִפַּל.

3. (a) The verb נָתַן *to give* assimilates its *final n* also in perf. נָתַתִּי, &c. (for נָתַנְתִּי), and infin. cstr. which is תִּת (for תִּנֶּה), and with suff. תִּתִּי (for תִּנֶּנִּי). It has *ē* in imperf. יִתֵּן and imper. יִתֵּן, emph. תִּנֶּה (§ 23. 2), f. תִּתִּי, pl. תִּתֵּנוּ.

(b) In the verb לָקַח *to take* the ל is treated like the *nun* of *Pe Nun* vbs.; e.g. impf. Qal יִקַּח (for יִלְקַח), pl. יִקְחוּ (§ 7. 5); imper. קַח, קַחוּ, inf. cstr. קַחְתָּ, קַחְתִּי, &c. (§ 8. I, *a* under influence of the guttural).

(c) The form יִקַּח is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. לָקַח, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So יִתֵּן pass. Qal rather than Hoph. of נתן. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

(d) ל before these (monosyllabic or *segholate*) inf. constructs is pointed לָ; e.g. לְלַחַח, לְלַחֵחַ (§ 14. I d).

4. *Nouns from Verbs* פִּ"ן.—Nouns with *m* preformative are of the form מִתֵּן *gifts* (coll. from נָתַן), as מִפַּל *offal* (from נָפַל *to fall*), מַכָּה *stroke* (from נָכַח, Hiph. *to strike*).

נָעַל	<i>Hi.</i> to deliver	נָגַע	<i>to touch</i> ( <i>Hi.</i> to reach)	נָשַׁק	<i>to kiss</i>
נִגַּשׁ	<i>to approach</i>	נִשָּׂא	<i>Hi.</i> to deceive	נָפַל	<i>to fall</i>
נָנַף	<i>to smite</i>	נָדַר	<i>to vow</i>	נִבַּט	<i>Hi.</i> to look
נָנַר	<i>Hi.</i> to tell	נָצַב	<i>Hi.</i> to set	נָחַל	<i>to inherit</i>
נָשַׁל	<i>to drop off intr., draw off tr.</i>	נָדַם	<i>f.</i> a deep sleep		
בָּנָה	<i>to build</i>	אָרַךְ	<i>length</i>	רָחַב	<i>breadth</i>
צָלַע	<i>f.</i> rib, side: <i>cstr.</i> צָלְעָה; <i>pl.</i> צָלְעוֹת, <i>cstr.</i> צָלְעוֹת				
אָחַד	<i>m.</i> אֶחָת <i>f.</i> one	סֻלָּם	<i>ladder</i>	אֵיל	<i>ram</i>
				גַּת	<i>Gath</i>



## EXERCISE. TRANSLATE.

תן, קחו, נפל, הנגף, אפיל, הצלת, מציל, וינצלו, תנח, תצילם, תגעו, נגף, הבר, הגידו, תבט, לנפל, לגשת:  
 הצילני מדמים אלהי תשועתי ולשני תגיד צדקתה: 2 כי  
 תדור נדר<sup>1</sup> ליהוה אלהיך לשלמו: 3 וראו איביו מנשח  
 אליו: 4 תבטנא השמימה וספר הכוכבים: 5 ויפל יהוה  
 תרדמה על-האדם ויקח אחת מצלעותיו והצלע אשר לקח  
 בנה לאשה: 6 אמר האדם האשה אשר נתת<sup>2</sup> עמדי היא  
<sup>3</sup>נתנה לי מן-העץ: 7 אמר יהוה אל-אברם התהלך בארץ  
 לארפה ולרחבה כי לה אתננה ויפל אברם על פניו:  
 8 חלם יעקב והנה סלם מצב ארצה וראשו מגיע השמימה:  
 9 נתנו ביד מלכי הארצות: 10 של נעליך מעל רגליך כי  
 המקום אשר אתה עומד עליו אדמת-קדש הוא: 11 ויאמר  
 לו המלך תנהלי את-כרמך בכסף ויאמר לא-אתן לך  
 את-כרמי:

Give ye. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee, lest God smite thee. Deliver me, for thou art my salvation. Let them give glory to Yahweh because of his loving-kindness. When I gave the woman to the man for wife. I will deliver thee, and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near, lest they should be smitten before their enemies. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

## § 34. PE GUTTURAL VERBS.

(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a *hateph* for simple sh<sup>o</sup>wa vocal (2 pl. perf., imper., infin. cstr., Qal: thus קטל, קטלתם, but עמר, עמרתם; אכל, אכלתם but § 8. 2 b).

<sup>1</sup> ל is pointed as if read to ארני which was substituted for יהוה, § 10. 5 b.

<sup>2</sup> Alternative form to עמי = *with me*, 1 s. suff. to עם *with* (cf. p. 142, note 1).

<sup>3</sup> See § 7. 6.

2. (a) By § 8. 1 b, *i* before gutt. becomes *e*, and by § 8. 2 a the short vowel usually repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>Niph. pf.</i>	נָקַטַל	in gutt.	נָעַמַד and then	נָעַמַד
<i>Hiph. pf.</i>	הִקְטִיל	"	הָעַמִּיד "	הָעַמִּיד
<i>Hiph. inf.</i>	הִקְטִיל	"		הָעַמִּיד
<i>Hoph. pf.</i>	הִקְטַל	"		הָעַמַד
<i>Qal impf.</i>	(יִקְטַל) primary form		יִקְטַל in gutt.	יָעַמַד
<i>Qal impf.</i>				
<i>of stat. vb.</i>	יִכְבַּד in gutt.		יָאָהַב and then	יָאָהַב

(b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. *Qal*; in active vbs. (impf. in *ō*) it has *a*, which is really the original vowel of the impf. (§ 21. 1 a). Thus the combinations are  $\text{־} \text{ֿ} \text{ֿ}$  and  $\text{־} \text{ֿ} \text{ֿ}$ ; except that before *א* even imperfects in *ō* have *e*, e.g. יֵאָסֵף *he will gather*; cf. § 8. 2 (b).

(c) The gutturals usually, though not always, take a *composite sh'wa* at the end of a syllable, cf. נָעֻבַּד, יָעֻבַּד (*Niph.*) *he was forsaken*, הֶאֱמִין (*Hiph.*) *he trusted*; in most cases, however, though not in all (e.g. יִחַלֵּם *he will dream*, יִחַרִּישׁ *he will be silent*) ח takes *silent sh'wa*; e.g. יִהְיֶה חָכָם *he will be wise*, יִחְדַּל *he will cease*, יִחְסַר *he will lack*, יִחְמוֹד *he will desire* (cf. § 8. 2). A few use both forms, חֲשַׁב *to devise*, יִחְשַׁב and יִחָשֵׁב.

(d) Note that in forms ending ה, י, ו, the composite *sh'wa* of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. *sing.* יִעֲמֹד *pl.* (cf. יִקְטֹל) which, as two vocal *sh'was* cannot come together, becomes יַעֲמֹדוּ *ya'am'dhû* (§ 6. 2 d. ii.); 3 *s. m.* נִיפְחָה *f.* (cf. נִקְטֹלָה) נִאֲסְפָה which becomes נִאֲסָפָה *she has been gathered or taken away*.

3. (a) By § 8. 4 the gutt. cannot be doubled, but remaining single, causes the preceding short vowel to become its tone-long. Only the impf. (imper. and inf.) *Niphal* are affected; e.g. יִקְטַל, but יַעֲמֹד (for יַעֲמֹד). So with ר; יִרְפָּא *he shall be healed*.

(b) In the *Hiph. pf.* with *waw cons.* and the consequent throwing forward of the accent (§ 23. 3. 4), the ו becomes —: thus הָעִמִּידָה *thou hast stationed*, but וְהָעִמִּידָה *and thou wilt station*. This change

occurs elsewhere at a distance from the tone ; *e.g.* אָלִי (poetic form of אָל), but אָלִיכֶם, cf. § 8. 2 b.

חלם to dream	עמד to stand	יהושע Joshua
עבר to pass, cross	חבק <i>Pi.</i> to embrace	הרג to slay
רחק to be distant,	חטא to sin	חשב to count
[withdraw, refrain	אחז to take hold of	חזק }
עזב to leave, forsake	חבש }	אמן }
עבר to serve, till	אסר }	אמן <i>Hi.</i> to believe
חכם to be wise	אָרַךְ to be long :	אֵיךְ how ?
נָהַר river	<i>Hiph.</i> to prolong	עָשַׁן to smoke
נָהַר, oftener נִהְרֹת, <i>pl.</i>		

4. Nouns from *Pe Gutt.* verbs.—

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכָם	אֶרְצָה	מִאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cstr.</i>	חָכָם	אֶרְצָה	מִאֲכָל	”	”	”
<i>plur. abs.</i>	חֲכָמִים	אֶרְצוֹת		עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cstr.</i>	חֲכָמִי	אֶרְצוֹת		עֲבָדֵי	עֲגָלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) In *first declens.*—Rule 2 of Gutturals (§ 8. 2) applies. Note *cstr. pl.* חֲכָמִי (not of course חֲכָמִי like דְּבָרִי, cf. § 6. 2 d. ii.).

(b) In *second declens.*—2nd class, the gutt. often depresses *i* to *e* (§ 8. 1 b); hence עֲגָלִי not עֵגְלִי. With nouns of the 1st and 2nd class the composite *sh'wa*, where necessary, is *hateph pathah* (עֲבָדִים, עֲגָלִים, cf. § 6. 2 c. iii.); with nouns of the 3rd class it is naturally *hateph qāmeç* (חֳדָשִׁים, § 29).

(c) In *third declens.*—No effects follow, because the vowel accompanying the guttural is unchangeable; *e.g.* חֲמָד, חֲמָדִים (Pi. ptc. *gathering*; for חָמַד, cf. § 7. 5).

EXERCISE. TRANSLATE.

וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף: 2 הִנֵּה שְׁנֵי הַמִּלָּכִים לֹא עָמְדוּ לִפְנֵי וְאִיךָ נִעְמַד אֶנְחֵנוּ: 3 וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחֱד וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל־הָאָרֶץ: 4 וַיִּנְחַלְמָה חֲלוֹם בְּלִילָה אֶחָד

<sup>1</sup> The form with final הָ is often used in the 1st pers. both sing. and pl. (esp. in the later books); *e.g.* וַאֲשַׁלְחָה and *I sent*, Gen. 32. 6, Neh. 6. 3, 8.

אֲנִי וְהוּא: 5 חֹזֶק וְאַמֵּץ כִּי אֶתָּה תִּנְחֹל אֶת־הָעָם הַזֶּה  
 אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבוֹתָם לָתֵת לָהֶם: 6 וְאַבְרָם  
 הָאֱמִינִן בִּיהוָה וַיַּחֲשֹׁבָהּ לוֹ עֲדָקָה: 7 תִּנְחֹל־לָנוּ אֶת־הָאָרֶץ  
 הַזֹּאת וְאַל־תַּעֲבִרְנוּ אֶת־הַנָּהָר: 8 שְׁלַחְנִי יְהוָה לַחֲבֹשׁ לְנִשְׁבָּרֵי  
 לֵב: 9 אֶסְדָּרְעַב שֶׁנֶּאֱמַר הָאֲכִילָהוּ לָחֶם: 10 גַּע בְּהָרִים  
 וַיַּעֲשֶׂנוּ: 11 אֶל־תַּעֲזֹב חֲכֵמָה אֶהְיֶה וְתִשְׁמַרְדּ: 12 וְאַתָּם  
 אֶל־תַּעֲמְדוּ רַדְפוּ אַחֲרַי אִיבֵיכֶם כִּי נָתַם יְהוָה אֱלֹהֵיכֶם  
 בִּידְכֶם:

Abraham saw a ram taken by (א) his horns. Pass not the river, lest ye be smitten before your enemies. Our land shall not be tilled, for our enemies shall stand in the midst-of-her. Let me cross the river, that I may make this people inherit the land which Yahweh sware unto their fathers to give them. Love wisdom, forsake her not. They said unto him, To bind thee have we come down, to give thee into the hand of thine enemies. And the people served (pl.) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. And he made to pass his children in the fire.

### § 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

1. (a) *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal 'Aleph quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*: thus יֹאמֵר = יֵאמֵר = יֹאמֵר (cf. Arab. *salâmu*, سَلَامٌ, § 2. 2. 1) = יֹאמֵר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ô*) from following one another in the same word (cf. ראשון *first*, from ראש *head*).

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*.

(b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form; e.g. אָחַז *grasp, seize*, impf. יֹאחִז and (rarely) יֵאחִז; אָסַף *to gather*, impf. יֹאסֵף and (rarely) יֵסֵף (for יֹאסֵף).

(c) Note that in the last vb. the quiescent א is dropped, as sometimes elsewhere; e.g. תֹּאמְרוּ = תֵּאמְרוּ *ye shall say*, and

regularly in the 1st pers. sing. of these verbs; *e.g.* אָמַר (for אֶאמַר) *I will say*.

2. (a) The impf. is in *a* (יֹאכֵל), but often (cf. יֹאחֲזִי, יֹסֵף), especially in pause, in *ē* (יֹאכֵל).

(b) This does not apply to אָכַח and אָפַח, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in *h* (§ 44. 1 b); *e.g.* יֹאכֶח.

3. (a) אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said*.

(b) In inf. cstr. (אֲמַר) with *l*, it becomes (לֵאמֹר =) לֵאמֹר *dicendo, saying* (§ 14. 1 c). But not so with other verbs; *e.g.* לֵאכֹל (not לֵאכַל) *to eat*.

נָשָׂם *Hiph.* to rise early פְּלִשְׁתִּים Philistines שָׁמְשׁוֹן Samson  
נְחֹשֶׁת *m.* copper, bronze: *dual* נְחֹשֶׁתִּים fetters of copper or bronze  
נָקִי (twice written נִקְיָא) clean, innocent מָחָר to-morrow  
בָּשַׁל *Pi.* to boil, seethe אַחֵר another (next) חָבֵא *Hiph.* hide

## EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִכָּל־עֵץ הָעֵץ אָכַל תֹּאכֵל: 2 אִם־  
1 תֵּאבֹדוּ וְשָׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ: 3 וְהָאֲכִלְתִּים אֶת־בָּשָׂר  
בְּנִיָּהֶם וְאֶת־בָּשָׂר בְּנוֹתֵיהֶם: 4 קַח־לָהּ מִכָּל־מֵאֲכָל אֲשֶׁר  
יֹאכֵל יְהוָה לָהּ וּלְהֶם לֵאכֹלָהּ: 5 יְהוָה אֵל־נָא נֹאכְדָה בְּנִפְשׁ  
הָאִישׁ הַזֶּה וְאֶל־תֵּתֵן עָלֵינוּ דָם נָקוֹא: 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל־  
הָאִשָּׁה מִה־לָּהּ וּתֹאמַר הָאִשָּׁה הִזָּאת אָמְרָה אֵלַי תֵּנִי אֶת־  
בְּנִי וְנֹאכְלָנוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר: וְנִבְשַׁל אֶת־בְּנִי  
וְנֹאכְלָהּ וַאֲמַר אֵלֶיהָ בַּיּוֹם הַהוּא תֵּנִי אֶת־בְּנִי וְנֹאכְלָנוּ  
וּתִתְּבֵא אֶת־בְּנִי: 7 וּתְקַח הָאִשָּׁה מִפְּרִי הָעֵץ וּתֹאכַל וּתֵתֵן  
גַּם לְאִישָׁהּ וַיֹּאכַל: 8 הָאֲכַלְתֶּם לֶחֶם בַּמִּדְבָּר:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*Hiph.*) flesh? Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.<sup>2</sup> It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

<sup>1</sup> 2nd plur. impf., § 44. 2. 1.<sup>2</sup> Waw with Cohort., § 23. 1. 2.



early in the morning and he told all these words in the ears of his servants. The Philistines gathered together (פִּלְסְטִיִּם, *Niph.*) and seized Samson and bound him with fetters of bronze.

### § 36. 'AYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

1. (1) *a.* By § 8. 1 a the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*; *e.g.* שָׁחַט, יִשְׁחַט, not שִׁחַט, יִשְׁחַט. (But inf. cstr. has *ō*; *e.g.* שְׁחֹט, § 22. 3.)

*b.* Impf. with suff. יִשְׁחַטְנִי not יִשְׁחֵ, cf. § 31. 3 a.

*c.* Often, too, the pf. Pi'el has *a*; *e.g.* נָחַם (not נִחַם) *to comfort*; but שָׁחַת *to destroy*.

(2) By § 8. 2 a the gutt. must have a *hateph* as indistinct vowel, hence with the terminations ה, י, ו, the middle gutt. is pointed with *h. pathah*, as שְׁחַטָּה, שְׁחַטּוֹ, not שְׁחַטוֹ (cf. קִטְלָה, &c.; cf. 8. 3 b. The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; *e.g.* שְׁחַטְּ, שְׁחַטּוּ.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְךָ: 2 pl. בִּרְכֶם (not בִּרְךְ; the .. remains unchangeable, as the first syllable is virtually closed, § 8. 4 b), Pi. יְבָרַךְ for יִבְרַךְ (impf.), בִּרְךָ (imper.), יְבָרַךְ for יִבְרַךְ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as מָאן, impf. יִמְאֵן *to refuse*; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; *e.g.* נָחַם (not נִחַם), impf. יְנַחֵם (not יְנִי), Pu. נָחַם (not נִחַם). So בָּעַר *to burn, consume, remove*.

*b.* In בָּרַךְ when the vowel of the כ is accented, the ר takes composite instead of simple shewa; *e.g.* בִּרְכֵּנוּ they blessed, בִּרְכֵּנִי bless me.

#### 2. Nouns from 'Ayin Gutt. verbs.

	First declension.		Second declension.		Third declension.	
<i>sing. abs.</i>	נָחַר	נָעַר	פָּחַד	פָּעַל	רָחַב	כֹּהֵן
<i>cstr.</i>	נָחַר	"	"	"	"	"
<i>voc. suff.</i>	נָחָרִי	נָעָרִי	פָּחָדִי	פָּעָלִי	רָחָבִי	כֹּהֲנִי
<i>cons. suff.</i>	נָחָרְךָ	נָעָרְךָ	פָּחָדְךָ	פָּעָלְךָ	רָחָבְךָ	(כֹּהֲנְךָ)
<i>plur. abs.</i>	נָחָרִים	נָעָרִים	פָּחָדִים	פָּעָלִים	(רָחָבִים)	כֹּהֲנִים
<i>cstr.</i>	נָחָרִי	נָעָרִי	פָּחָדִי	פָּעָלִי	(רָחָבִי)	כֹּהֲנִי
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

Like פֶּחַד is the preposition תַּחַת *under, instead of*, which, like אֶל, takes *plur.* suffixes, תַּחְתָּי, תַּחְתֶּיךָ, תַּחְתֵּי, &c.

(1) In *second declens.* words primarily of the form נֶעַר, פֶּקֶד, &c. (§ 29), naturally take, under the influence of the guttural, as their helping vowel —, not ִ (as in מֶלֶךְ, בֶּקֶר), and words of the 1st class or *a*-type (מֶלֶךְ) preserve the original pathah (cf. נֶעַר), thus yielding the form נֶעַר; words of the 2nd class, with the vowels ִ ֶ (cf. סֶפֶר), do not exist; words of the 3rd class are formed as we should expect (cf. בֶּקֶר, e.g. פֶּעַל).

(2) Suffixes are added in strict accordance with the rules; e.g. נֶעַרִי (cf. מֶלֶכִּי) becomes נֶעַרִי because gutturals except ה (§ 8. 2 a) (cf. פֶּחַדִּי) prefer the composite. נֶעַרְךָ (cf. מֶלֶכְךָ) becomes first נֶעַרְךָ and then נֶעַרְךָ because two vocal sh<sup>wa</sup>s cannot come together (§ 6. 2 d. ii.). Similarly פֶּעַל with suffix becomes first פֶּעַלִּי (cf. בֶּקֶרִי) then פֶּעַלִּי: so פֶּעַלְךָ *po'el'khā* becomes first פֶּעַלְךָ and then פֶּעַלְךָ *po'ol'khā*. But ה takes the simple sh<sup>wa</sup> and closes the syllable, cf. רֶחֱבִי. (Cf. וְעָפוּ Jonah I. 15.)

(3) S<sup>g</sup>hol appears instead of pathah in the words לֶחֶם *bread*, רֶחֶם *womb*, אֶחָל *tent*, בֶּהֶן *thumb*.

טָהַר	to be clean	שָׁרַת <i>Pi.</i>	to serve	נָדַשׁ <i>Pi.</i>	to drive
שָׁחַת	to slay	לָחַם <i>Ni.</i>	to fight	סָעַר	{ to sustain refresh
צָעַק	{ to cry	בָּרַךְ <i>Pi.</i>	to bless		
זָעַק		שָׁעַן <i>Ni.</i>	to lean	מִנְחָה <i>f.</i>	offering
אָבַל	to mourn	בָּחַר	to choose	כָּסַף	drink-offering
טָעַם	to taste	רָחַץ	to wash	עֵדֶן	Eden <sup>1</sup>
מִשְׁפָּחָה <i>f.</i>	clan	שָׁעַר	gate	כּוּשׁ	Cush (Ethiopia)

## EXERCISE. TRANSLATE.

מִתְהַרְגִי, מִעֲמֹי, בְּרַכְּמוּ, וְעָקִי, וְיִלְחָמוּ, וְיִשְׁהָר, אֶרְחֹץ.  
רַחֲצֵת, אֶרְחֹצֶה, נִבְחָרְהָ, מִצָּעֶק, בְּעָלִי, שְׁעָרֶיךָ:  
יִקְחֶנָּה מִעֵט מִים וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ:  
וְאִקְחָה פֶתֶל לֶחֶם וְסָעַדְתִּי לְבִבְכֶם אַחֵר תֵּעָבְרוּ: 2 וַיִּגְרֹשׁ יְהוָה

<sup>1</sup> Perhaps connected in the Hebrew mind with עֵדֶן *delight*.

<sup>2</sup> See § 33. 3 c.

אֶת־הָאָדָם וַיִּשְׁלַחְהוּ מִן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר<sup>1</sup> לָקַח<sup>2</sup>  
 מִשָּׁם: 3 הִכְרַת מִנְחָה וְנָסָה אָבְלוּ הַכֹּהֲנִים מִשְׁרָתִי יְהוָה:  
 4 וַיְבָרְכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרְכֶה יְהוָה וַיִּשְׁמְרֶה  
 יִשְׂאֵל יְהוָה פָּנָיו אֵלָיו: 5 וַיַּעֲקֹב בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר  
 עֲזָבָנוּ אֶת־אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעָלִים: 6 וַאֲבָרְכֶה וַאֲגִדְּלָה  
 שְׁמָהּ וַאֲבָרְכָה מִבְּרָכֶיהָ וַנְּבָרְכֶה בָּהּ כָּל מִשְׁפַּחַת הָאֲדָמָה:  
 7 בְּרָכִי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחֵי כָל־חַסְדֹּיו: 8 בְּיוֹם  
 הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בַּעֲלִי:

Beyond the rivers of Ethiopia. Our feet shall stand in thy (f.) gates (O) Jerusalem. Thou shalt love Yahweh thy God and him thou shalt serve. And your fathers cried unto me and said, We shall perish from the violence of our enemies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Yahweh, and he sold them into the hand of their enemies and they fought against<sup>3</sup> them. And they took wives<sup>4</sup> from all whom they chose.

### § 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals—that all final gutturals must have an *a* sound before them. The real question is: in what cases does the *pathah* dislodge a long vowel (cf. יִשְׁלַח with יִקְטֹל), and in what is it written additional to it, and furtive (cf. שְׁלִיחַ)?

(1) *Unchangeably* long vowels naturally are retained, taking *path. furtive* between them and the gutt.; e.g. שְׁלוּחַ (inf. abs. Qal), שְׁלִיחַ (pass. ptc.), הִשְׁלִיחַ (Hiph. pf.), יִשְׁלִיחַ (impf.).

(2) a. The *tone-long* vowels  $\bar{e}$  and  $\bar{o}$  are displaced by *pathah*; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל), שְׁלַח (with suff. יִשְׁלַחְנִי, § 3 I. 3 a. i.); impf. Niph. יִשְׁלַח (cf. יִקְטֹל), impf. Pi. יִשְׁלַח, also pf. Pi. שְׁלַח; Hiph. juss. יִשְׁלַח (waw consec. וַיִּשְׁלַח), imper. הִשְׁלַח, &c. (But inf. cstr. Qal retains  $\bar{o}$ , שְׁלַח.)

<sup>1</sup> See § 33. 3 c.

<sup>2</sup> See § 13. 2 a.

<sup>3</sup> ב.

<sup>4</sup> נָשִׁים, *pl.* of אִשָּׁה (p. 153).

b. Exceptions: *ē* remains—(a) in pause, *e.g.* יִשְׁלַח (Niph.), יִשְׁלַח (Pi.); (b) in participles abs., *e.g.* שֹׁלַח (f. שֹׁלַחַת), מְשַׁלֵּחַ; (c) in infin. abs., *e.g.* שִׁלַּח, Pi. (but constr. שִׁלַּח).

c. Final *ḥ* usually has *ō* in impf. (*e.g.* יִסְפֹּר to count, יַעְבֹּר to cross) except in stative verbs חָסַר to lack, יִחָסֵר.

(3) Under the Tone the gutt. retains sh<sup>wa</sup> silent, as שִׁלַּחְתִּי; except before another vowel-less consonant in 2 fem. sing. where a furt. path. slips in between the consonants without removing dag. from the 2nd, שִׁלַּחְתְּ shalāḥat (probably an attempt to combine two traditions, שִׁלַּחְתְּ and שִׁלַּחַת).

2. Nouns from verbs Lam. Guttural.—

	First declension.	Second declension.	Third declension.
sing. abs.	רָשַׁע שְׂמַח זָרַע	רָמַח נִשְׁמַע	מִזְבֵּחַ
cstr.	רָשַׁע שְׂמַח	” ” ”	מִזְבֵּחַ
cons. suff.	רָשָׁעַ שְׂמַחַד זָרַעַד	רָמַחַד נִשְׁמַעַד	מִזְבֵּחַד
plur. abs.	רָשָׁעִים שְׂמַחִים זָרַעִים	רָמַחִים (נִשְׁמָעִים) זָרַעִים	מִזְבֵּחוֹת
cstr.	רָשָׁעִי שְׂמַחִי זָרַעִי	רָמַחִי (נִשְׁמָעִי) זָרַעִי	”

and שְׂמַחִי, § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal sh<sup>wa</sup> before the consonantal suffixes *ka*, &c., becomes a *hateph* (therefore not simply רָשָׁעַד, זָרַעַד, &c.).

שִׁלַּח to send	נָטַע to plant	נָשַׁח to forget
זָרַע to sow	שָׂבַע to be satisfied	צָלַע to halt
זָרַח to rise (shine)	לָקַח to take צָמַח to sprout	מָשַׁח to anoint
שָׁמַע to hear	רָשָׂא Hiph. to make grow	נִשְׁחַר dawn
יָבֹק Jabbok	פְּנוּאֵל Penuel	אָבַק Niph. to wrestle
נָחַל torrent, torrent valley, wady	יָשַׁע deliverance, salvation	
שָׁבַע Niph. to swear, Hiph. cause to swear	פְּנִיעִי Canaanite	
נָחַץ pull down, break down	מָלַח salt	מָעַבַּר ford

EXERCISE. TRANSLATE.

אֲשָׁמְעָה, אֲשָׁמְעָה, בְּהִשְׁמָעָה, תִּשְׁמָעָה, שִׁלַּחְתִּי, שִׁלַּחְתְּ, שִׁלַּחְתְּ  
 שִׁלַּחְתִּי, אֲשָׁלַחְתִּי, יִשְׁכַּחְתִּי, שָׁכַחְתִּי, נִשְׁכַּחְתִּי:  
 הִנֵּה אֲנִי שֹׁלַח מִלְאָךְ לִפְנֵיהֶם לְשַׁמְרָה בְּדֶרֶךְ הַשָּׂמֶר מִפְּנֵי

וּשְׁמַע בְּקוֹלוֹ: 2 אֲבִיוֹנִי צִיּוֹן אֲשַׁבֵּיעַ<sup>1</sup> לָהֶם וְלִחְיָהּ אֶלְבִּישׁ  
 יֵשַׁע: 3 וַיִּשַׁע יְהוָה בֵּן בְּעֶדֶן וַיִּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחֱמֵד  
 לְמִרְאָה וְטוֹב לְמֵאֲכָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יִלְדָיו  
 וַיַּעֲבֵר אֶת־מַעְבְּרַיִם יַבֹּק: וַיִּקְהֶם וַיַּעֲבֵרֵם אֶת־הַנָּחַל וַיַּעֲבֵר  
 אֶת־אֲשֶׁר לוֹ: וַיִּאָּבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחֲנִי כִי  
 עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶה כִי אִם בִּרְכָתְנִי: וַיֹּאמֶר לוֹ  
 הַמְּלֵאךְ לֹא יֹאמֶר עוֹד יַעֲקֹב שְׁמִי כִי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ  
 שָׁם: וַיִּזְרַח לוֹ הַשָּׁמֶשׁ בְּאֲשֶׁר עָבַר אֶת־פְּנֵינָאֵל וְהוּא צָלַע  
 עַל־יָרְכוֹ: 5 וַיִּשְׁבִּיעֵנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבְנֵי מִבְּנוֹת  
 הַכְּנַעֲנִי אֲשֶׁר אֲנִכִּי יֵשֵׁב בָּאָרֶצַּי: 6 הַשְׁמִיעֵנִי בְּבֹקֶר חֹסֶדךָ  
 כִּי־בָךְ בִּמְחַתִּי:

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live<sup>2</sup> for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (*acc.*).

### § 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*, e.g. סָבַב) arise from the presence of some of the quiescents א ו י in the stem. Verbs א"פ, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamedh 'Aleph.*—When א is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable א is silent after the pre-

<sup>1</sup> On double *accus.* see § 27. 1 d; cf. § 38. 3.

<sup>2</sup> Cf. p. 87, note 5.



ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus *a* in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes *ā*. Thus מָצָא (קָטַל) practically = מָצָא which must become מָצָא (§ 5. 3 a), that is, מָצָא. So מָצָא 'יָבֹד'; with suff. מִצְאוֹנִי, § 31. 3 a. i.), נִמְצָא (נִקְטַל), &c.

(2) In perf. Qal of *active* verbs (those in *ā*) the vowel *ā* remains throughout, as מִצְאוֹתָ (= מִצְאוֹתָ).

(3) a. In perf. Qal of *stative* verbs (cf. מָלֵא *to be full*) and in *all* the other perfects the vowel is *ē*; e.g. Qal מָלֵאתִי, Niph. נִמְצַאתִי, Pi. מִצְאוֹתִי, &c.

b. This *ē* is difficult to account for. In the Niph., e.g., we should have expected נִמְצַאתִי (cf. נִקְטַלְתִּי), and in the Pi., מִצְאוֹתִי (cf. קָטַלְתִּי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take *ē* (ֵ) before נָה, again probably on the analogy of *Lamedh He* vbs.; e.g. תִּמְצְאוּנָה, מִצְאוּנָה.

(4) The letter *א*, being silent, sometimes falls out in writing; e.g. מִצְאוֹתִי for מִצְאוֹתִי.

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lamedh He* verbs (§ 44); e.g. רָפָה *heal* (imperative) for רָפֵא. There is frequent confusion between the roots קָרָא *to call*, and קָרָה *to meet*.

(6) In pf. with *waw consec.* the accent is not usually thrown forward; e.g. וְקָרָאתָ, not וְקָרָאתָ *and thou shalt call*.

## 2. Nouns from verbs א"ל.—

	First declension.		Second declension.		Third declension.
<i>abs.</i>	עֲבָא	מִקְרָא	פְּלָא	חֲטָא	יִצְאָא
<i>cstr.</i>	עֲבָא	מִקְרָא	"	"	יִצְאָתָא <i>fem.</i>
<i>suff.</i>	עֲבָאָךְ	מִקְרָאָכֶם	פְּלָאוֹ	חֲטָאוֹ	
<i>pl.</i>	עֲבָאוֹת	מִקְרָאִים	פְּלָאִים	חֲטָאִים	יִצְאָאִים
<i>cstr.</i>	עֲבָאוֹת	מִקְרָאִי	(פְּלָאִי)	חֲטָאִי	יִצְאָאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	(going out, <i>etc.</i> )

a. The quiescent retains the long vowel *ā* before it even in the *cstr. sing.*, though the heavy suffix כֶּם admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; e.g. חֲטָאִי. For the *י* in חֲטָאוֹ, cf. § 8. 1 b.

c. In the *fem.* the *א* is apt to surrender its vowel to the preceding cons., *יֵצֵאת* for *יָצֵאת*, § 21. 3.

מצא to find	שנא to hate	חֲזַק f. } strength,
קרא to call, read	מוצא pl. im } outgoing	כֹּחַ } might, power
קרה } to befall, meet	and <i>ôth</i> }	שָׁתק to be quiet
קרא }	נשא to lift up	(late word)
חטא to sin	נבא <i>Ni.</i> , } to prophesy	חרש to plough
מלא to be full	<i>Hith.</i> }	לֹא־אִם } if not, unless
פלא <i>i</i> a wonder	רפא to heal	לֹא־אִם }
נסע to journey,	חידה f. riddle	אַחֲרַיִת f. after-part,
decamp	עולה f. heifer	issue, end
ברא to create	רעש to quake	שליך <i>Hiph.</i> to throw, cast

3. a. Stative verbs (*i.e.* those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in *Pi.* or *Hiph.*, §§ 26, 27) they take *two* accusatives.

b. Such verbs are those expressing the idea of *fulness* (*מלא* to be full, *שבע* to be satisfied, *שָׂרַץ* to swarm, *לָבַשׁ* or *לָבַשׁ* to be clothed with, &c.) and *want* (*חסר* to lack, *שָׁכַל* to be bereaved, &c.).

מלא הַבַּיִת עָשָׁן The house was full of smoke

” ” מָלֵא The house was filled with smoke

מלא הַבַּיִת עָשָׁן He filled the house with smoke

#### EXERCISE. TRANSLATE.

נִבְרָא, תַּחֲטִיאוּ, וְחַטָּאתֶם, תַּחֲטִיאוּ, מִלֵּאתֶיהָ, קִרְאוּ, וַיִּמְצְאוּהוּ,  
וַיִּמְצְאוּהוּ, יִרְאוּהוּ, אֶמְלֵאָה, יִשְׁאֲנִי:  
וַיֹּאמֶר יַעֲקֹב אֶל־בְּנָיו הָאֵסָפוּ וְאֶגִּידָה לָכֶם אֶת־אֲשֶׁר יִקְרָא  
אֲתֶכֶם בְּאַחֲרֵית הַיָּמִים: 2 וַיֹּאמֶר מִלֵּךְ יִשְׂרָאֵל שְׂגַאתִיו כִּי  
לֹא יִתְנַבֵּא עָלַי טוֹב כִּי אִם רָע: 3 וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי  
וְהִשְׁלִיכֵנִי אֶל־הַיָּם וְיִשְׁתַּק הַיָּם מֵעַלְיָכֶם: 4 וּבְנֵי יִשְׂרָאֵל  
שָׂרְצוּ וַיַּעֲצֻמוּ וַתִּמָּלֵא הָאָרֶץ אֹתָם: 5 כֹּה אָמַר יְהוָה אֱנִי  
מִרְעִישׁ אֶת־כָּל־הַגּוֹיִם וּמִלְּאֹתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד:

6 נִמְצָאתִי לְאִשֶּׁר לֹא בִקְשֵׁנִי אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי לֹא  
 קָרָא בְּשִׁמִּי: 7 אָמַר הִכֵּן הַגְדוֹל סֵפֶר הַתּוֹרָה מִצָּאתִי וִיתֵן  
 אֶת־הַסֵּפֶר אֶל־הַסֵּפֶר וִיקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאַלֵהוּ  
 לֵאמֹר מַה־דָּבָרֶיךָ:

Yahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed (*perf.*) with my heifer, ye would not have found (*perf.*) my riddle.

### § 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with *w* (*w*), and a primary *w* at the beginning of a word (cf. Arab. *walada*) becomes in Hebrew י (*y*), *e.g.* יָלַד (*yalad*), it is impossible to distinguish in the Qal between *Pe Yodh* and *Pe Waw* verbs—vbs. whose first radical is ultimately י (*e.g.* יָנַק *to suck*) and ו (*e.g.* יָלַד *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); *e.g.* הִינִיק (from יָנַק), but הוֹלִיד (Niph. נוֹלַד: from an ultimate וֹלַד). Let us take the *Pe Yodh* vbs. first—*i.e.* those whose י in the Qal is a real ultimate י.

1. *Pe Yodh* vbs.—(1) The impf. Qal (יִנֵּק) is formed quite regularly: the final vowel is *a*. Thus יִנֵּק (cf. יִכְבֵּד) becomes יִינֵק, as the second י quiesces (§ 9. 1).

(2) The impf. Hiph. (יִינִיק) is also regular. Thus יִינִיק (cf. יִקְטִיל) becomes יִינִיק (*ay = ai = diphth. ē*, cf. § 2. 2. 1).

(3) The pf. Hiph., which we should expect to be הִינִיק (from הִינִיק, הִקְטִיל; cf. impf. Qal), is הִינִיק, probably on the analogy of the impf.

<sup>1</sup> Relative unexpressed, as often in poetic style.

(4) The verbs of this class, which are very few, are chiefly יָנַק *to suck* (Hiph. *to suckle*), יָטַב *to be good* (Hiph. *to do good*), יָלַל in Hiph. הִילִיל *to howl*.

2. *Pe Waw vbs.*—(1) *a.* In the Hiph., as we have seen (pf. הוֹשִׁיב, impf. יוֹשִׁיב), the original *waw* (seen in Arab.) reappears. Impf. יוֹשִׁיב (cf. יִקְטִיל) becomes יוֹשִׁיב (*aw* = *au* = diphth. *ô*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* הוֹשִׁיב, § 23. 3. 4.) In the Niph. נִוֵּשַׁב the *waw* also reappears.

*b.* The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *ni*, cf. נִקְטַל) combined with *w* (נִוֵּשַׁב) yields *nô* (נִוֵּשַׁב).

*c.* In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant; e.g. יוֹלֵד (cf. יִקְטִיל).

*d.* The 1st pers. impf. has always the form אֶוֹלֵד not אֶוֹלֵד (§ 25. 2).

*e.* *Waw* is sometimes found in the Hithp.; e.g. הִתְוַדַּע *to make oneself known*.

*f.* The Hoph. is הוֹשַׁב (*hûshabh*, from הוֹשִׁיב *huwshabh*), cf. הוֹשַׁלַּח (altern. form to הוֹשַׁלַּח).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(*a*) In some vbs. it is formed exactly as in impf. Qal of *Pe Yodh* vbs.; e.g. יִרְשׁ, יִרְשׁ *to possess*, יִרָא, יִרָא *to fear*, יִבֵּשׁ *to be dry*, יִעֲזָר *to counsel*, יִעָרָא *to be weary*, &c.

(*b*) In others the initial *y* falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e.g. יֹשֵׁב, יֹלֵד: with *waw cons.* יוֹשֵׁב, יוֹלֵד, § 23. 3. 4) or *a* before gutturals (e.g. יוֹדַע).

(*c*) The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: יָדַע *to know*, יָלַד *to bear*, יָצָא (impf. יֹצֵא) *to go out*, יָרַד *to go down*, יָשַׁב *to sit, dwell*, and הָלַךְ *to go* (impf. הֹלֵךְ as if from הָלַךְ, i.e. וָלַךְ; cf. Hiph. הוֹלִיךְ).

(*d*) i. The imper. (שֶׁב, צֵא, דַּע, &c.) and inf. cstr. (שֶׁבַת, דַּעַת, צֵאת, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.). The inf. cstr., by the addition of *n*, assumes *segholate* form, exactly as in *Pe Nun* vbs., § 33. 2 b: with suff., שְׁבַתִּי, דַּעַתִּי, צֵאתִי, but לְבַתִּי (*seghol*, under influence of following palatal).

ii. *l* before such (*segholate* or *monosyllabic*) inf. constructs is pointed לָ ; e.g. לְצֵאת, לְשֶׁבַת (§ 14. 1 d, cf. § 33. 2 c).

3. *Verbs assimilating the first radical.*—The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy* = *i̇*, *uw* = *u̇*, *ay* = *ė*, *aw* = *ȯ*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצַּק; יָצַנ in Hiph. הִצִּינ *to set, place*, יָצַח *to burn* (Niph. נִצַּח, Hiph. הִצִּיח).

4. *to be able* יָכַל, perf. Qal; impf. יִכַּל  
*to add* יָסַף, perf. Qal; impf. Hiph. יִסְפֶּה

English adverbs, e.g. *again, well*, are rendered idiomatically by Hebrew verbs: thus

*and she bore again* { וַתֹּסֶף לָרֶת  
 (lit. "added to bear," or { לָלֶרֶת     "  
 "added and bore") { וַתֵּלֶד     "  
*he played the instrument well* { הֵיטִיב נָנוּ  
 (lit. *he did well as regards playing*) { לְנָנוּ     "  
*thou hast found it quickly* { מְהֵרָה לְמָצָא  
 (lit. *thou hast hastened*—מָהֵר, { מָצָא     "  
*Pi. — as regards finding*)

נָגַע stroke, plague אַרְבַּעִים forty יָגוּן sorrow  
 אֹר Ur בָּעֵבוֹר *f. grey hair* for the sake of  
 בְּשָׂדִים Chaldeans תֵּבָה *f. ark*<sup>1</sup> יָקַץ to awake: only in  
 יַעַץ to advise, counsel, Niph. to take or impf. Qal יִצֵּץ  
 exchange counsel with שֶׁבֶר grain, corn  
 אָח brother אָחוֹת sister אִשָּׁה *cstr.* אִשְׁת wife (p. 153).  
 אָב father מוֹלֶדֶת *f. kindred* אֶסֶן mischief, harm (*very rare*)  
 הֵּ, הֵּ particle of interrogation (§ 49. 2. 2) שָׂאֵר, Niph. remain,  
 פֶּה mouth, *cstr.* פִּי be left  
 עַל פִּי according to the measure of, in accordance with  
 יָקַר to be kindled, burn יָצַע, Hiph. הִצִּיעַ to lay, spread  
 בִּמְהָ (בְּמָה in pause and before א) by what? חַי alive

#### EXERCISE. PARSE AND TRANSLATE.

רָדָה, לָרֶדֶת, דַּע, וְדַעַת, גִּלְגָּלָה, אֵינִי, תִּירָא, הַנּוֹרָא, אֹוִרֶשׁ,

<sup>1</sup> Never the ark of the covenant (which is always אָרוֹן, אֶרֶן) but Noah's ark in Gen. 6-9 (and in Ex. 2. 3, 5 the papyrus vessel in which the infant Moses was laid).



וַיֹּרֶשׁ, וַאֲשַׁנָּה, תוֹמָד, בְּהוֹרִידִי, תִּרְדָּנָה, וַיִּרְדְּהוּ, הַצֶּעַ  
מִצִּיג, וַגָּדְעָם, יִרְשׁוּם:

וַיֵּרֶד אַבְרָם מִצְרִימָה וַיֹּאמֶר אֶל-אֲשֶׁתּוֹ אִמְרִינָא אַחֲתִי אַתְּ  
לִמְעַן יִיטְבְּלִי בְּעִבְרִית: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאַבְרָם הִיטִיב  
בְּעִבְרִית: וַיִּנָּע יהוה אֹתוֹ <sup>1</sup>נִגְעִים גְּדֹלִים וַיֵּדַע כִּי אֲשֶׁתּוֹ  
הִיא: <sup>2</sup>אָמַר יהוה אֶל-אַבְרָם אֲנִי יהוה אֲשֶׁר הוֹצֵאתִיךָ  
מֵאוּר כַּשְׂדִּים לָתֵת לָךְ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר  
אֲדֹנִי יהוה בָּמָּה אֲדַע כִּי אִירְשָׁנָה: <sup>3</sup>וַיֹּאמְרוּ בְנֵי יַעֲקֹב  
אֵלָיו <sup>2</sup>שְׂאוֹל שְׂאֵל הָאִישׁ לָנוּ וּלְמוֹלְדֵתָנוּ לֵאמֹר הַעוֹד אָבִיכֶם  
חַי <sup>3</sup>הָיָשׁ לָכֶם אָח וַנִּגְדַּלְוָ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הִירְדֵּעַ  
גִּדַּע כִּי יֹאמַר הוֹרְדוּ אֶת-אֲחִיכֶם: <sup>4</sup>וַיַּעֲזֹב אֶת-עֶצֶת-הַזִּקְנָנִים  
אֲשֶׁר יַעֲזָהוּ וַיִּוָּעֵץ אֶת-הַיִּלְדִּים: <sup>5</sup>הַבְּטָחִים בִּיהוּה וּלְכֹנוּ וְלֹא  
יִיעָפוּ: <sup>6</sup>וּזְכַרְתָּ אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יהוה אֱלֹהֶיךָ  
זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר לִדְעַת אֶת-אֲשֶׁר בִּלְבָבְךָ תִּתְּשֹׁמַר  
מִצְוֹתָיו אִם-לֹא:

And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (*ירא*, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

<sup>1</sup> Cognate acc.

<sup>2</sup> Infin. abs.=we did not tell him of our own accord, he *asked* us (§ 21. 2 b).

<sup>3</sup> *יֵשׁ* *there is, there are* (opposite of *אֵין*, p. 136 note), a particle,—with suffixes, *יִשְׁׁה* *thou art*, *יִשְׁׁכֶם* *you are* (*הֵא* is interrogative particle, § 49. 2. 2).

brother<sup>1</sup> is dead and he alone is left, and should mischief befall<sup>2</sup> him in the way in which ye shall go, then<sup>2</sup> shall ye bring down my grey-hairs in sorrow to Sheol.

### § 40. 'AYIN WAW AND YODH VERBS.

(See Paradigm, p. 224.)

This class includes the verbs whose middle letter, ו or י, is a *vowel* letter (e.g. קום to arise, ריב to contend), but not the vbs. in which that letter is a real consonant (e.g. נוע to expire, היה to live). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e.g. pf. קם from קום, מת from מות to die? cf. the noun מות *māweth*, death), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (ים, ריב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קם, רב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קום to arise, מות to die, בוש to be ashamed, בוא to come; בין to discern.

ל before such (monosyllabic) inf. constructs is pointed ל; e.g. לקום (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קטן, קבד, קטל) the vowel may be *a e* or *o*; e.g. קם, מת, בוש, בא; קו; קטן.

*fem.* קמה, מתה, &c.; *1 s. m.* קמתי, מתתי, בושתי, באתי, קטנתי, &c.

2. *Qal impf.*—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yi* (יקטל) but the old *ya* (§ 21. 1 a) necessarily lengthened in the open pretone to *yā* (§ 6. 2 b): hence יקום, ימות, יבוא, יבין; *pl.* יקומו, &c. In יבוש preformative is the regular *yi* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2 b).

b. Jussive יקם; *impf. with waw cons.* ויקם (*way-yā-qom*); with final guttural or *r* ויסר and he turned aside (§ 8. 1 c), from סור.

c. Participle קם, מת, &c.: *fem.* קמה, *pl.* קמים, *cstr.* קמי (*a* unchangeable, § 41. 1 a).

d. Only in *impf. Qal* do ע"ו and ע"י vbs. differ (יקום, יקני); there the characteristic ו or י appears. But in *Hiph.*, e.g., they are alike: הקים, הבין.

<sup>1</sup> אחי (see p. 153).

<sup>2</sup> *Waw consec. with perf.*

3. *Hiph.*—a. The *Hiph.* is of the regular form (יִקְטִיל, הִקְטִיל); only the vowel of the preformative (*hi, ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē, yā*): הִקִּים (f. הִקְיָמָה), impf. יִקִּים; ptc. מִקִּים (formed fr. pf.). *Hoph.* הִיָּם.

b. Jussive יִקֵּם; impf. with *waw consec.* וַיִּקֵּם; with final guttural or *r* וַיִּסַּר (same as Qal) and *he removed* (§ 8. 1 c).

4. *Niph.* נִקִּים (נִקְטִיל).—a. The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qām* has passed into *qôm* (§ 2. 2. 1); hence נִקִּים (f. נִקְוָמָה). Impf. יִקִּים (from יִקִּים).

b. Notice that the closing syllables of *Niph.* and *Hoph.* are not, as in the regular verb, alike.

5. *Pi'el*, &c.—The regular intensive forms, duplicating the middle radical (e.g. עִוֵּר to surround, from עוּר), are very rare and late. The intensive is usually formed by doubling the last radical—*Pōl'el* (e.g. קוֹמֵם to raise up, pass. קוֹמֵם, רוֹמֵם to exalt), or the first and last—*Pilpēl* (e.g. בִּלְבֵּל to sustain). Cf. § 26. 5.

6. (a) The vowels *i* *u* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. 3 b (e.g. הִקְוִמָה, 3 f. pl. impf. Qal, הִקְוִמָה, 2 s. m. pf. *Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *i* *u* thus remain in the open syllable. The inserted vowel is *o* in perf., and *e* in impf.; e.g. הִקְוִמָה, impf. Qal, הִקְוִמָה, pf. *Hiph.*, נִקְוִמָה, pf. *Niph.* (by dissimilation, § 35. 1 a) for נִקְוִמָה.

(b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case *i* *u* become *e* (*a* in pf. *Hiph.*) *o* in the shut syllable; e.g. תִּשְׁבְּנָה (they shall return, fem. impf. Qal from שׁוּב; but also תִּשְׁבְּנָה (impf. *Hiph.*), הִנָּפְתָּ (pf. *Hiph.* of נוּף to wave, swing; but also הִנָּפְתָּ). Sometimes, as we have just seen, both forms are found.

7. Some vbs. are both ע"ו and ע"י, though one form usually predominates; e.g. שׁוּם or שִׁים to place (impf. יִשִּׁים, very rarely יִשִּׁים), שׂוּשׁ or שִׁישׁ to rejoice.

8. A few ע"י verbs have forms which look like, and probably are, *Hiph'ls* with the preformative dropped; e.g. בִּינָתִי (as well as בִּנָתִי; at least בִּנָתִי is attested) רִיבֹתָ as well as רִבָּתָּ thou strivest. These abbreviated forms appear to be late.

קום } to arise	שים שום to set	שית to set
Hiph. } to establish	שוב } to return	יונה f. } dove
נוח to rest	Hiph. } to restore	יונים } pl.
Hiph. {	רום to be high	לך לך to pass the
to rest, give	בוש to be ashamed	night
rest to	בוא to come	נוס to flee
הניח to place,	בן to be firm (?)	צוד to hunt
set down	(not found in <i>Qal</i> )	מוג to melt
מות to die	בזן Hiph. <i>P<sup>o</sup>lél</i>	אור to shine
רוץ to run	to establish	ריב to contend
זעה f. sweat	סור } to turn aside	עור Hiph. to testify
	Hiph. } to remove	מנוח resting-place
אף nostril, anger; dual	אפים face (§ 43. 4)	
פף f. palm (of hand), sole (of foot)	נח Noah	

## EXERCISE. PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תְּשׁוּבִי, תְּשׁוּבָנִי, יָרֵם.  
אֲמִיתָהּ, וְיָמָת, לְצֹד, תִּכּוֹן, הָרִמּוֹת, וְהַשְׁבָּתִי, יָאִיר, וְיָרֵם,  
אֶל-תֵּשֶׁב, הַבִּיָּאָה, נְשִׁימָה, יְכַנְנֶנָּה, מוּבָא, תִּמְתַּת:  
בְּזַעַת אִפְיָה תֹאכַל לָחֶם עַד שׁוּבָה אֶל-הָאָדָמָה כִּי עָפָר אֶתָּה  
וְאֶל-עָפָר תֵּשׁוּב: <sup>2</sup> וְאֲנִי הִנְנִי מֵבִיא אֶת-הַמָּבּוּל <sup>3</sup> מִיָּם עַל-  
הָאָרֶץ לְשַׁחַת כָּל-בָּשָׂר מִתַּחַת הַשָּׁמַיִם: <sup>4</sup> יָדַע תִּדְעוּ כִּי אִם  
מִמֵּתִים אַתֶּם אֲתִי כִּידָם נָקִי אַתֶּם נִתְּנִים עֲלֵיכֶם: <sup>5</sup> וְלֹא  
מִצָּאָה הַיּוֹנָה מְנוּחַ לְכָף רַגְלָהּ וּתֵשֶׁב אֶל-נֶחַל אֶל-הַתְּבֵּה  
וַיִּשְׁלַח יָדוֹ וַיִּקְרָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל-הַתְּבֵּה: <sup>6</sup> יְהוָה  
אֱלֹהֵי תִשְׁבָּנָא נָפֶשׁ הַיָּלֵד הָזֶה: <sup>7</sup> הִנֵּה אֲנִי מֵת וְהָיָה  
אֱלֹהִים <sup>8</sup> עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל-אָרֶץ אֲבוֹתֵיכֶם: <sup>9</sup> אִם-  
שָׂכַח תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים  
וְעַבַּדְתָּם <sup>10</sup> הָעִדְתִּי בְךָ הַיּוֹם כִּי אֲבֹד תֵּאבֹד:

<sup>1</sup> יָע unchanged; because strictly יָע from יָע.

<sup>2</sup> הַמָּבּוּל is either a gloss on, or in apposition to, מִיָּם.

<sup>3</sup> With you, from עִמָּ (see p. 142, note 1).

<sup>4</sup> הָעִדְתִּי. The pf. Hiph. of עִיד has \_ instead of \_ . The pf. (*I testify*) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106.1.

And they fled the way of the wilderness. Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (*f.*) light is come. And he took not from his hand (that) which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (*pl.*) to kill us, he would not have taken (*pl.*) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to-the-tent.

## § 41. NOUNS FROM 'AYIN WAW AND YODH.

### 1. First declension. See § 18.

קָם ( <i>rising</i> )	<i>plur.</i>	קָמִים	<i>cstr.</i>	קָמִי	<i>fem.</i>	קָמִיָּה
מָת ( <i>dead</i> )	"	מָתִים	"	מָתִי	"	מָתִיָּה
בָּנָה ( <i>good</i> )	"	בָּנִים	"	בָּנִי	"	בָּנִיָּה
מָקוֹם ( <i>place</i> )	"	מָקוֹמִים &c.				
מָנוּחַ ( <i>sleeping-place</i> )	"	מָנוּחִים (מָנוּ to <i>sleep</i> )				
מָנוּחַ ( <i>resting-place</i> )	<i>fem.</i>	מָנוּחַי (מָנוּ to <i>rest</i> )				
	"	מָנוּחַיָּה <i>a province</i> (מָנוּ to <i>judge</i> )				

(a) Whether or not the first three words are to be regarded as contracted from קָמִי, מָתִי, בָּנִי (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is ' or 'y, have *unchangeable* vowels: e.g. *pl. cstr.* מָתִי, not מָתִי (unlike מָתִי *below*, which, not being from a root מָתִי, has *pl. cstr.* מָתִי), מָתִי, not מָתִי.

(b) Note, too, that 'y nouns with מ preformative have often, with inflectional additions (e.g. *pl. or fem.*), instead of י: cf. *pl. Niph.* מָנוּחַי, מָנוּחַיָּה (§ 40. 6 a; so מָנוּחַי *sweet*, מָנוּחַיָּה, &c.).







- eye עין, *du.* עינים eyes, *pl.* עינות wells.  
 night ליל, more usually לילה, where ה is acc. termination;  
*cstr.* ליל, *pl.* לילות.  
 day יום, *pl.* ימים (= יומים), § 9. This word is very irregular  
 in treating its *d* as merely tone-long: hence  
*pl. cstr.* ימי.  
 head ראש, probably = ראש (§ 2. 2. 1), i.e. *ra'sh* (like *malk*),  
*plur.* ראשים contracted from ראשים, cf. מלכים. The א, now  
 silent and superfluous, preserves the memory of the time  
 when the letter was a really integral part of the word—in  
 its old form *ra'shu*.  
 פתח to open (eyes) ארבה locusts (*coll.*) עון iniquity, guilt

## EXERCISE. TRANSLATE.

עֵינִי עַל-כָּל-דְּרָכֵיהֶם לֹא נִסְתָּרוּ מִלִּפְנֵי וְלֹא-נִנְצָפוּ עֹנֶם מִנֶּגֶד  
 עֵינִי: 2 לֹא תָמוּתוּ בִּי יָדַע אֱלֹהִים בִּי בְיוֹם אֲכַלְכֶּם מִן-הָעֵץ  
 1 וְנִפְקַחוּ עֵינֵיכֶם: 3 בְּרָמִיכֶם וְיִתִּיכֶם יֹאכַל הָאֲרָבָה: 4 חֵיל  
 גֹּזִים יָבֹאוּ לָךְ: 5 הִצַּלְתָּם אֶת-נַפְשֹׁתֵינוּ מִמָּוֶת: 6 לֹא אֶחָפֵץ  
 בָּמוֹת הַמֵּת: 7 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה מִתְהַלֵּךְ בַּתּוֹךְ עֵץ  
 הַגֵּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפָּנָיו: 8 וּלְמַדְתָּם  
 אֶת-דְּבָרֵי אֶת-בְּנֵיהֶם לְדַבֵּר בָּם בַּשַּׁבָּת בְּבֵיתְךָ וּבְלִנְתְּךָ בְּדֶרֶךְ  
 וּבִשְׁבָּתְךָ וּבְקוֹמְךָ:

Behold I am old, I know not the day of my death. In those days there-was-not a king in Israel, (every) man did <sup>2</sup> the (thing) upright in his (own) eyes. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou (*fem.*) arise, go to thy house; when thy feet come to-the-city, then (*waw cons.*) the boy shall die. And he offered the ram of the burnt-offering. And the men feared to return to their houses.

## § 42. DOUBLE 'AYIN VERBS.

(See Paradigm, p. 226.)

Verbs *Double 'Ayin* (e.g. פָּתַח) so entirely resemble in their inflection verbs *'Ayin Waw*, that it is best to treat them immediately after this class. It is an open question whether

<sup>1</sup> Waw consec. pf. : then . . . shall be opened. <sup>2</sup> יַעֲשֶׂה *impf.*, § 46. II. 2.

the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or dissyllabic and trilateral (סבב), contracted in certain parts to סב. The duplication which is so common a feature of these verbs (*e.g.* סבֹּתִי, 1 *s. pf.* Qal; סָבְלוּ, 3 *pl. pf.* &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סבב); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, סָב), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (סבב) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; *e.g.* pres. and pass. ptc. Qal סוֹבֵב, סוֹבֵיב; inf. abs. Qal סִבְּבוּ; Pi. סִבְּבִי.

It is also usual in the 3rd pers. pf.: סִבְּבוּ, סִבְּבָה, סִבְּבָה.

(2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb; *e.g.* inf. cstr. סב (cf. קָטַל), impf. Qal יִסְבּ (יִקְטַל), pf. Niph. נִסְבּ (נִקְטַל).

a. ל before such (monosyllabic) inf. constructs is pointed לָ; *e.g.* לָבוּ to plunder, לָרַב to become many (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 7. 7); *e.g.* בָּחֲקוּ when he inscribed (from חָקַק). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to *ê*, but remains *ē* (sometimes *a*, esp. with gutt. and ר; *e.g.* הִמַּר he has made bitter); *e.g.* הִסַּב הֵחַל to begin (impf. יִסַּב, יִחַל). (ii.) The Niph. impf. follows the pf.: יִסַּב (cf. יָקוּם, נָקוּם, § 40. 4 a). (iii.) Stative vbs. always end in *a*, not *ē*; *e.g.* רָף, מַר, קָל.

(3) a. As in 'Ayin Waw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יִסַּב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *waw cons.* וַיִּסַּב (*way-yā-šobh*); pf. Niph. נִסַּב—the primary *na* lengthened to *nā* (cf. נָקוּם, § 40. 4); pf. Hiph. הִסַּב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מִסַּב (cf. מָקוּם, § 40. 3 a), impf. יִסַּב, with *waw cons.* וַיִּסַּב, Hoph. הוֹסַב, יוֹסַב.

b. In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*; cf. יָמַר, יָרַף.

(4) The double letter shows itself with all inflectional

affirmatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַב, *f.* נָסַבָּה (נ pretonic; therefore not נ), 2 *m.* נִסְבּוֹת, but ptc. נָסֵב, *f.* נִסְבָּה, *pl.* נִסְבִּים.

(5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*; as pf. Qal סָבּוֹת, impf. Niph. תִּסְבֶּינָה; cf. § 40. 6 a.

(6) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 *f. s.* impf. Qal תִּסְבֶּי, impf. Hiph. תִּסְבֵּי), when they lose the tone become the sharp *i u* (§ 7. 7); as 2 *pl. fem. imper.* Qal סִבֵּינָה, impf. תִּסְבֵּינָה; impf. Hiph. תִּסְבֵּינָה.

(7) a. The regular Intensive is quite common; *e.g.* הָלַל to praise. Another form of Intensive, also much in use, is the so-called *Pô'el*; *e.g.* סוֹבֵב (cf. קוֹמֵם, § 40. 5) to encompass, עוֹלֵל to act severely, pass. הִתְעוֹלֵל, reflexive הִתְעוֹלֵל. More rare is the *Pilpēl*; *e.g.* גִּלְגַּל to roll (§ 26. 5).

b. In the regular verb the *Pô'el* is found, though rarely, in the sense of aim or endeavour; *e.g.* שָׁרַשׁ to take root.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; *e.g.* קָבַב, impf. יִקָּב to curse, יָקַד קָדַר to bow down, יָדַם יָדַם to be silent, יָתַם יָתַם to be finished. Some vbs. have both forms; *e.g.* סָבַב, Qal יִסָּב and יִסֵּב, Hiph. יִסְבֵּ and יִסֵּב; שָׁמַם to be desolate or astonished, יָשַׁם and יִשָּׁם.

בָּן to plunder	מָדַד to measure	שָׁלַשׁ three
חָם <i>st.</i> <sup>1</sup> to be hot	מָר <i>st.</i> to be bitter	כָּרַע to bow down
חָן to be gracious	חָל <i>Hiph.</i> to begin	נָעֻמִּי Naomi
רָע <i>st.</i> to be evil	צָל <i>st.</i> to tingle	(No°mî)
גָּל to roll	רָב to be or become	רָחַם <i>Pi.</i> to have
אָר to curse	many, multiply	compassion
חָג to hold a feast	נָוַר to sojourn	עָנָה to answer
רָךְ <i>st.</i> to be soft	הִתְנַוֵּר to seek hospi-	עָנָה בִּי to testify
מָקַם <i>Niph.</i> to waste away	talitv (with)	against
מָשַׁךְ to feel (grope)	גִּדְעוֹן Gideon	בִּד separation
לָקַךְ to lick, lap	שָׁרַי Almighty (?)	(always pre-
קָלַךְ <i>st.</i> to be light ( <i>Pi.</i>	אֶתֶר remainder, rest	ceded by-ל)
to curse)		לָבַד apart

<sup>1</sup> i.e. *stative*.



## EXERCISE. PARSE THESE WORDS.

בְּזוֹנוֹ, קָלוּ, וַחֲגַתָּם, אָאָר, וַיִּחָן, גָּל, תָּרַע, בּוּז, לָקַב, וַנִּקַּל,  
 וַנִּמְקַתָּם, וַיִּמַּד, הַשְׁמֹות, הַתָּמוּ, תָּדַם, אָקַב, וַיִּתְּמוּ, תָּתַם:  
 אָנִי אֶעְבִּיר כָּל-טוֹבִי עַל-פְּנֵיךָ וַחֲנֹתִי אֶת-אֲשֶׁר אֲחִן וַיִּחַמְתִּי  
 אֶת-אֲשֶׁר אֲרַחֵם: <sup>2</sup> הֵחֵל הָאָדָם לָרֵב בָּאָרֶץ וּבְנוֹת וְלָדוֹ  
 לָהֶם: <sup>3</sup> וַיִּגֶשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁחוּ: <sup>4</sup> עַל-הָאִשָּׁה  
 אֲשֶׁר אָנִי מִתְגֹּוֹרֵר עִמָּה הִרְעוֹתָ לְהָמִית אֶת-בְּנָה: <sup>5</sup> וַתֹּאמֶר  
 אֵלֶיהָ אֶל-תִּקְרָאנָה לִי גַעֲמִי <sup>1</sup> קָרָאן, לִי מָרָא כִּי הִמַּר שְׂדִי  
 לִי מָאֵד: אָנִי מְלֹאָה הַלֵּכְתִּי וְרִיקָם הֵשִׁבְנִי יְהוָה לָמָּה  
 תִּקְרָאנָה לִי גַעֲמִי <sup>2</sup> וַיְהוּה עָנָה בִּי וְשְׂדִי הִרַע לִי: <sup>6</sup> וַיּוֹרֵד  
 אֶת-הָעָם אֶל-הַמַּיִם וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן כָּל אִשֶּׁר יִלַּק  
 בְּלִשְׁוֹנוֹ מִן-הַמַּיִם כַּאֲשֶׁר-יִלַּק הַכֶּלֶב תִּצִּיג אֹתוֹ לְבָד:

I will curse (אָר) them that curse (קָל) thee. May Yahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.<sup>3</sup> Roll thy way upon Yahweh thy God and trust in him. The number of those who lapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

## § 43. NOUNS FROM DOUBLE 'AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives; e.g. קָל *fem.* קָלָה *light*; עָם *people, suff.* עַמִּי *my people, pl.* עַמִּים.

	A class.		I class.	U class.
<i>abs.</i>	עָם	הָר	חָץ	חָק
<i>cstr.</i>	עָם	הָר	חָץ	חָק־
<i>suff.</i>	עַמִּי	הָרִי	חָצִי	חָקִי
<i>plur.</i>	עַמִּים	הָרִים	חָצִים	חָקִים
	(people)	(mountain)	(arrow)	(statute)

<sup>1</sup> Defective spelling, § 4 d.

<sup>2</sup> *Circumstantial clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here "when."

<sup>3</sup> See § 43. 6.

1. (a) In their monosyllabic form the primary vowels *i* and *u* (evident in the forms with suffixes, plur., &c.; e.g. חֲצִים *arrows*, חֲקִים *statutes*; cf. 42. 2 a.  $\beta$ : notice *u*, not *o*, before double letter, § 7. 7) become tone-long  $\bar{e}$  and  $\bar{o}$ , e.g. חֶץ *arrow*, חֹק *law*. The vowel *a*, however (cf. עָפִי), usually remains, e.g. עָם (not עֶם), except, in certain nouns, in combination with the article, when it becomes  $\bar{a}$ ; e.g. הָעָם, הָהָר, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur.; e.g. מֶסֶל *morsel*, מִסֵּל (§ 2. 2. 4, § 6. 2 d. i.); so צֶדֶק *side*, צִדִּיקָם *your sides*.

(b) The vowel under מ preformative is sometimes lost (e.g. מִסָּב *circle*, מִסְבִּים) and sometimes preserved (e.g. מִסָּף *curtain*, cstr. מִסָּפָה; מִגֵּן *shield*, מִגְנִי *my shield*).

(c) Rarely a trilateral form, of the *segholate* type, has been developed in the plur.; e.g. עַמִּים *peoples*, צִלִּים from צֶל *shadow* (צִלִּי *my shadow*), הֲרִי, cstr. pl. of הָר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened; thus מֶלֶךְ, *f. pl. מְלָכִים*, *m. pl. מַלְכִּים*; but רָעָה *evil*, רָעִים, רָעוּת. So הָרַי *s. pl. הָרִים*. Before a virtually doubled ה the short vowel remains. פֶּחַ *snare*, פִּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעִי (not רֵי), הָרִי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דָּם *blood*, § 18, קָם *standing*, § 41, have  $\bar{a}$  (notice the very different cstr. plurals דָּמִי, קָמִי, עָפִי). (ii.) Words of this class ending in *e* sound are distinguished from *segholates* of 'Ayin Yodh like חֵיק, § 41, by wanting *yodh*. They quite agree in form with words like מֵת, § 41, and שָׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, שָׁמִי, מֵתִי, חֲצִי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Waw like טוֹב and קוֹל, § 41, by wanting *waw*.

4. To this class may also be relegated (i.) a few words of the first declension type; e.g. גִּמְלָה *camel*, pl. גִּמְלִים; עֲצָב *idol*, pl. עֲצָבִים; אֹפֶן *wheel*, pl. קָטָן *little*, קִטְנִים; עֶמֶק *deep*, fem. עֲמֻקָּה, &c.; (ii.) two or three monosyllables from roots with medial *n* (always assimilated); e.g. אִפֹּן *nostril*, anger (= *anp*, from root אָנַף, suff. אִפִּי, du. אִפִּים; עֵז *she-goat*, pl. עֲזִים; (iii.) words that double the last consonant; e.g. שְׁאֵנָה *at ease*, שְׁאֵנִים.

light	קָל	and so :	weak	דָּל	, fine	דָּק	, bitter	מָר	, living	חַי							
										· cold	מָר	, hot	חָם				
people	עַם	„	hill	הָר	, garden	גֶּן	, prince	שָׂר	, ox	פָּר	, palm						
										(hand)	פֶּה	f.					
shadow	צֶל	„	heart	לֵב	, mother	אִם	, end	קֵץ	, arrow	חֵץ							
										with (prep.)	אֵת	, עם. <sup>1</sup>					
statute	חֹק	„	bear	דָּב	, tambourine	תֹּף	, all	כָּל	, yoke	עֹל							
										strength	עֹז	, heat	חֹם	, cold	קָר	, statute	חֹקָה

5. The indeterminate subject (Engl. *they*) may be expressed—(a) by the 3rd pers. plur. ; or (b) by the 3rd sing. ; or (c) by the passive voice, *i.e.* Niph. (Hoph. Pu.)—in the last case the Pass., used impersonally, still remains the government of the Act. ; *e.g.*

<i>they called his name Sheth</i>	{	קָרְאוּ אֶת־שְׁמוֹ שֶׁת
		„ קָרָא
		„ נִקְרָא

6. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form ; *e.g.*

<i>bless me, even me</i>	בָּרַכְנִי גַם־אֲנִי
<i>thy blood, even thine</i>	דָּמְךָ גַם־אֶתָּה
<i>to Sheth, even him</i>	לְשֵׁת גַם־הוּא
יֵתֶר cord, string	נָשִׂיא ruler, prince
עַלְמָה f. young woman	מָאָס to reject
זָעָה <sup>2</sup> displeased.	

## EXERCISE. TRANSLATE.

וַיֵּבֵא דָוִד אֶל־בֵּיתוֹ וְהִנֵּה הַנְּעָרָה יֹצֵאת לִקְרֹאתוֹ בְּתָפִים :  
 2 וּבָצְלוּ יֹשְׁבֵי גוֹיִם רַבִּים : 3 כּוֹנְנֵי חָצֵם עַל־יֵתֶר : 4 וְאֶתְנֶם  
 לַפֶּה וּלְבָנָיו לְחֻק־עוֹלָם : 5 וַתֵּבֵא הָאִשָּׁה אֵלָיו וַתֹּאמֶר הִנֵּה  
 שָׁמְעָה שִׁפְחָתְךָ בְּקוֹלָהּ וְאִשִּׁים נִפְשֵׁי בְכָפִי : 6 קָרַב קָצְנוּ מִלְּאוּ

<sup>1</sup> With suff. אֲתָּה, אֲתָּךְ, אֲתָּךְ, אֲתָּה, אֲתָּה, אֲתָּה, אֲתָּה. So אֲתָּם, אֲתָּכֶם, אֲתָּנוּ, אֲתָּה, אֲתָּה, אֲתָּה, אֲתָּה. (Another form of 1 sing. is עִמִּי.) Like אֲתָּה too is הִנֵּה *behold*, except in 1 pers. sing. and plur. It is as follows : הִנֵּנוּ (or הִנְנוּ, *pause*), הִנֵּנִי (or הִנְנִי, *pause*), הִנֵּנִי (or הִנְנִי, *pause*), הִנֵּנִי (or הִנְנִי, *pause*), הִנֵּנִי (or הִנְנִי, *pause*), הִנֵּנִי (or הִנְנִי, *pause*).

<sup>2</sup> Very rare.

יְמִינוּ: 7 הִנֵּה הָעֵלְמָה יִלְדַת בֶּן וְקָרָאת<sup>1</sup> שְׁמוֹ עֲמֻנִי אֵל:  
8 וַיָּבֹא אֶל-בֵּיתוֹ זָעָף וַיִּשְׁכַּב עַל-מִטָּתוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא  
אָכַל לֶחֶם: 9 אֱלֹהִים לֹא תִקְלָל וְנָשִׂיא בְעַמּוּדָה לֹא תֹאָר:  
10 אֱלֹהֵי הַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּ בָאָרֶץ אֲשֶׁר  
נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה  
כִּי עִמִּי אַתֶּם:

Comfort ye my people, speak to (על-) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round<sup>2</sup> unto thee all Israel.

#### § 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The ה in this class of verbs (e.g. גָּלָה *to uncover, reveal*) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 8, e.g. נָבִיחַ *to be high*, and the vb. is treated like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either גַּל (גָּלָה *gālay*) or ו (e.g. שָׁלוּ *shālāw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *warw* now appear. *Lamedh Yodh* (or *Lamedh Warw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original גַּל of גָּלָה (now גָּלָה) is still seen in the pass. ptc. Qal, גָּלִי (*galuy*, cf. קָטַל), and in some pausal forms; e.g. תִּקְוִי *they seek refuge* (cf. קָטַל). The original ו of שָׁלוּ (שָׁלָה) is seen in the words שָׁלוּ (*shālēw*) *at ease*, שָׁלוּהָ (*shalwā*) *ease* (שָׁלוּתִי *I was at ease*, 1 s. pf. Qal, in Job 3. 26).

<sup>1</sup> Probably to be regarded as a rare form of the 3rd sing. fem. pt.

<sup>2</sup> Hiph. סָבַב.

1. The letter ה, appropriate (as =  $\bar{a}$ ) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ל of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, e.g. פָּלִי), and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

- (a) ה in *all* perfects, e.g. פָּלָה, נָגַלָה, הִנִּיחָה, &c.
- (b) ה in *all* imperfects, e.g. יִנְגַּלֶּה, יִנְחֶלֶה, &c.
- (c) ה in *all* participles (exc. pass. Qal) absolute; e.g. פֹּלֶה (פָּלָה), נֹגֵלֶה, מִנְחֵלֶה, &c.

Ptc. cstr. is in ה in ; e.g. פֹּלֶה, &c.

- (d) ה in *all* imperatives; e.g. הִנְחֵה, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal פִּלֵּה, Hiph. הִנְחִיל.
- (f) Inf. cstr. adds the fem. ending ה (cf. § 33. 2 b), making the termination נוּה; e.g. Qal פִּלִּיּוּה, Pi. פִּלִּיּוּה, Hiph. הִנְחִילוּה.

The ordinary form of the 3rd s. fem. נִנְגַּלְתָּה, &c., has in reality a double fem. termination.

2. When the third radical (*i.e.* the ultimate י) is not final but stands under inflection:

(1) Before vocalic affirmatives, ו, י, or ה, the *yodh*, coming between two vowels (e.g. קָטְלוּ, גָּלְיוּ *gāl'yú*) disappears and is dropped; thus פָּלִי.

It is also dropped before suffixes; e.g. (from עָנָה) עָנֵנִי *he answered me*, עָנָהּ . . . *him* (always the form הוּ with pf.), עָנָם . . . *them*, יַעֲנֵם *he will answer them*, וַיִּרְאֶהוּ *and he saw him* (רָאָה).

(2) At the end of a syllable (*i.e.* before a consonantal affirmative; e.g. Niph. נִנְגַּלְתִּי, נִקְטַלְתִּי) the *yodh*, preceded as it always is by  $\alpha$ , creates primarily, as we have seen, by strict analogy, the combination *ay*.

- (a) This *ay* most naturally becomes the diphthongal  $\bar{e}$ , § 2. 2. 1. Thus נִנְגַּלְתִּי becomes נִנְגֵּלְתִּי. This  $\bar{e}$  prevails exclusively in perff. pass., *i.e.* Niph. Pu. (פִּלִּיתִי) and Hoph.;

(b) but in the other parts it also appears as  $\bar{e}$ , which in



perf. Qal is found exclusively, and in other perff. alternatively with *é*, as *Qal* נָלִיתָ; Pi. נָלִיתָ and נָלִיתָ;

(c) before נָה of imperf. and imper. it becomes *é* (שִׁגְהוֹל fairly regarded as pure long; cf. § 3. 2. 2 b), as הַנְּלִינָה, נָלִינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'lel (הִתְקַטְּלַל) *to bow down, prostrate oneself*. The pf. would be strictly הִשְׁתַּחֲוּוּ (*wēw*), then (as all pfs. end in הָ) הִשְׁתַּחֲוּהוּ (§ 26. 3 a. ii.), impf. יִשְׁתַּחֲוּהוּ, *pl.* יִשְׁתַּחֲוּוּ (*wū*). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוּ. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *ū*, this becomes יִשְׁתַּחֲוּוּ (not תָּ, perhaps because the *n* was felt to be virtually doubled).

4. In pf. with *waw* consec. the accent is not usually thrown forward: e.g. וַעֲשִׂיתָ, not וַעֲשִׂיתָ; and thou shalt make; cf. § 38. 1. 6.

הָיָה to be	שָׁחָה to drink	רָדָה to rule
עָשָׂה to do	שָׁקָה <sup>1</sup> Hiph. to give drink,	נָכָה Hiph. to smite
קָנָה to acquire	water	פָּנָה <i>f.</i> corner
מָנָה to count	הָרָה to conceive	אָרוֹן (with article
בָּכָה to weep	עָלָה to go up	הָאָרוֹן) chest, ark
מָחָה to blot out	נִלָּה to reveal, open	הַיַּרְדֵּן the Jordan
בָּנָה to build	רָאָה to see	עָנָן cloud
כָּסָה Pi. to cover	פָּרָה to be fruitful	עָנָן Pi. to bring
רָבָה to increase	צָוָה Pi. to command	clouds

Not before the inf. is rendered by לְבַלְתִּי with inf. cstr.; e.g.

צָוָה אֶת־הָאִישׁ לֶאֱכֹל

He commanded the man to eat

” ” ” לְבַלְתִּי אֶכֶל ” ” not to eat

#### EXERCISE. TRANSLATE.

כֹּה אָמַר יְהוָה לַעֲצֻמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בָכֶם רוּחַ  
וְחַיִּיתֶם: 2 צָוָה אֶת־הַכֹּהֲנִים נְשֵׂאֵי אֹרֹן יְהוָה וַיַּעֲלוּ מִן־  
הַיַּרְדֵּן: 3 לֹא אִסַּף עוֹד לְהַכּוֹת אֶת־כָּל־חֵי פְּאֶשֶׁר עָשִׂיתִי:  
4 אֲבֵן<sup>2</sup> מֵאִסּוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה: 5 וְהָיָה<sup>3</sup> בְּעֵנֵי עָנָן  
עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בְּעָנָן: וְהָיְתָה הַקֶּשֶׁת בְּעָנָן  
וְרִאִיתָהּ לִזְכָּר בְּרִיתִי: 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־

<sup>1</sup> Used instead of Hiph. of שָׁחָה.

<sup>2</sup> Relative unexpressed.

<sup>3</sup> § 3. 2. 3 b, § 7. 5.

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּךְ אֶת־נָנָה : וְשִׁמְתִּי אֶת־זֶרְעָה בְּעֶפֶר  
הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת עֶפֶר הָאָרֶץ גַּם זֶרְעָה  
יִמְנָה : 7 וַיֹּאמֶר פֶּרְעָה לָּךְ מֵעַלִּי הַשָּׁמֶר לָּךְ אֶל־תִּסָּף רֹאוֹת  
פָּנֵי כִי בְיוֹם רְאוּתָהּ פָּנֵי תָמוֹת : 8 מִי יִשְׁקֵנִי מַיִם : 9 וְאֲנִי  
הֲנִי מִמְשִׁיר עַל־הָאָרֶץ אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וּמַחֲתִי  
אֶת־כָּל אֲשֶׁר עֲשִׂיתִי מֵעַל פָּנֵי הָאָדָמָה : 10 גַּעַר הֵייתִי  
גַּם־זִקְנָתִי וְלֹא רִאִיתִי צָדִיק נֶעֱזָב וְזָרְעוֹ מִבְּקִשְׁלָחָם :

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. And they left off building the city. I am not able to do (any)thing until thou come thither. And the waters increased very (much), and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening<sup>1</sup> (*acc.*) then (*waw. cons. pf.*<sup>2</sup>) shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (*acc.*) then shall ye see his glory.

## § 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.<sup>3</sup> in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf. Qal* יִגְלֶה, *apoc.* (by loss of הֶה) יִגְלֵ. (*a*) This form is found in some vbs.; e.g. וַיִּשָּׁבֶּ and he took captive (from שָׁבָה). (*b*) But, just as סָפַר becomes סִפֵּר (§ 29. 1 a. a), so, in certain vbs., the form יִגְלֵ has become יִגְלִ; e.g. וַתִּפְּסֵן and she turned (פָּנָה), (gutt. וַתִּתְחַע and she wandered (תָּעָה).

<sup>1</sup> The *modal* accus. embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

<sup>2</sup> Following עָרַב, which is *equivalent* to a clause in the impf. (§ 23. 5 b).

<sup>3</sup> The *Qal*—יִגְלֶה—of course cannot contract. In the other parts both longer and shorter forms are found; e.g. צִוָּה and צִוּ, *command*, Pi. imper. of צָוָה.

(c) Other vbs. have the long vowel, but no helping §ghol. e.g. וִיבֹךְ and he wept. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. וִיבֹן and he built (gutt. וִישַׁע and he gazed שָׁעָה). Thus there are four types, יִגַּל, יִגַּל, יִגַּל, יִגַּל.

(2) Similarly with *impf. Hiph.* יִגְלֶה, *apoc.* יִגַּל. (a) This form is found in some vbs., e.g. וִישִׁק and he watered. (b) But just as מִלֵּךְ becomes מִלֶּךְ (§ 29), so in certain vbs. the form יִגַּל has become יִגַּל; e.g. וַיַּפֵּר and he made fruitful (פָּרָה).

So *imper. Hiph.* (הִגְלֵה = הִגַּל = הִגַּל; e.g. הִרְבּ make abundant (apoc. Hiph. imp. of רָבַח; through הִרְבָּה, הִרְבּ).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathah*: *apoc. impf. Qal, Hiph.* of עָלָה to go up (יַעֲלֶה) = יַעַל, cf. נָעַר, § 36. 2. 1; *apoc. imper.* (חָעֲלֵה) = חַעַל. In such vbs. the *impf. Qal* and *Hiph.* are identical.

(4) These contracted forms of *impf.* are used with *waw* consec., e.g. וַיַּעַל and he went up (*Qal*), or brought up (*Hiph.*), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

<i>impf. Qal</i>	יִגְלֶה	<i>apoc.</i> יִגַּל or יִגַּל = יִגַּל or יִגַּל.
<i>impf. Hiph.</i>	יִגְלֶה	יִגַּל = יִגַּל.
<i>imper. Hiph.</i>	הִגְלֵה	הִגַּל = הִגַּל.
<i>impf. Niph.</i>	יִגַּל	יִגַּל.
<i>impf. Pi.</i>	יִגַּל	יִגַּל.
<i>imper. Pi.</i>	גַּל	גַּל.
<i>impf. Qal, Hiph.</i>	יַעֲלֶה	יַעַל.
<i>impf. Qal</i>	יִרְאֶה	יִרָא, &c. With <i>waw</i> cons. 3 s. m. alone וִירָא (and he saw; also <i>Hiph.</i> and he showed), 3 s. f. וַיִּרְא, 1 s. וַיִּרָא.
		<i>impf. Niph.</i> יִרְאֶה, <i>apoc.</i> יִרָא.

2. The common verb הָיָה to be has some irregularities, which may be summarized thus:

(1) The gutt., when initial, takes ḥaṭ. §ghol. as *imper.* הָיָה.

(2) With any prefixed letter the gutt., when without a vowel, takes simple sh'wa, and the prefix hireq, as *impf.* יִהְיֶה.

(3) Apocopated *impf.* is primarily יִהְיֶה *yiky*. But, as it is characteristic of final (consonantal) *y* to pass into the accented homogeneous (vocalic) *ē*, this becomes יִהְיֶה *y'hi*, with simple

*waw* וַיְהִי, with *waw* consec. וַיְהִי and it came to pass. See nouns of 2nd declension in this § (45. 3 b. 1).

The verb חָיָה *to live* has mostly the same peculiarities.

*a.* *Waw* before the imp. sing. takes װ as וַיְהִי (not ו) and of course א in 1st sing. impf. אֶחְיֶה. The preform. letter always takes *Methegh*; e.g. יִחְיֶה, etc.

*b.* As the ultimate form of the vb. for *to live* is חָיִי, which appears in the form of חִי (§ 43) as well as of חַיָּה (§ 44, also p. 87, note 5), the plur. of חִי *living* is חַיִּים (which also means *life*).

### 3. Nouns from Verbs ל"ה

#### First and third declensions.

<i>abs.</i>	מִקְנֶה	קֹנֶה	עֹלֶה	שָׂדֶה	יָפֶה	<i>fem.</i> יָפָה
<i>cstr.</i>	מִקְנֶה	קֹנֶה	עֹלֶה	שָׂדֶה	יָפֶה	יָפָה
<i>suff. I</i>	מִקְנִי	קֹנִי	עֹלִי	שָׂדִי		
3 <i>m.</i>	מִקְנֶהוּ	קֹנֶהוּ	עֹלֶהוּ	שָׂדֶהוּ		
3 <i>f.</i>	מִקְנֶהָ	קֹנֶהָ	עֹלֶהָ	שָׂדֶהָ		
<i>pl.</i>	מִקְנִים	קֹנִים	עֹלִים	שָׂדוֹת	יָפִים	יָפוֹת
<i>cstr.</i>	מִקְנִי	קֹנִי	עֹלִי	שָׂדוֹת	יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

#### Second declension.

	A class.			I class.		U class.	
<i>abs. sing.</i>	אֲרִי (קָצוּ)	נָדִי	פֶּרִי	פֶּתִי	חֲצִי	חֲלִי	תֶּהוּ
<i>pause</i>	"	נָדִי	פֶּרִי	פֶּתִי	חֲצִי	חֲלִי	
<i>suff. 3 m.</i>		(נָדִיו)	פֶּרִיו		חֲצִיו	חֲלִיו	
<i>plur.</i>	אֲרִיִּים	נָדִיִּים		פֶּתִאִים		חֲלִיִּים	
				and			
<i>cstr.</i>	קָצוֹ	נָדִי		פֶּתִיִּים		חֲלִינִי	I <i>pl.</i>
	(lion)	(end)	(kid)	(fruit)	(simple)	(half)	(sickness) (waste)

*a. First and third declensions.*—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad *ṣ'ghol*, which becomes the closer *çere* in the construct (מִקְנֶה). Comp. the relation of the impf. יִנְלֶה and imper. נִלֶּה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. מִקְנִי—the װ of מִקְנֶה has disappeared. So רֹעֶה *shepherd*, רָעִי *my shepherd*; יָפֶה, יָפִים, &c.

(3) *a.* The final *e* sound naturally admits the suffixes *hu*.

*ha*, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. הוּ — is found exclusively (e.g. מִקְנֵהוּ, not מִקְנֹו); in 3 f. usually הָ (cf. suffix to impf. of vbs.), e.g. עֲלָהּ; rarely הַ (e.g. שָׁרָה).

β. Forms like מִקְנֵיךָ *thy cattle*, שְׂרֵינוּ *our field*, are probably not plur. but sing. written with the original י of the root, seen, e.g., in שְׂרִי, the poetic form of שָׁרָה.

b. *Second declension*.—(1) α. Nouns of the regular formation, e.g. בִּכָּה *weeping*, הִנָּה *murmuring* (like מִלָּה), are rare. As a rule the fundamental י or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *i*, which has the effect of reducing the preceding vowel to *sh'wa*; and of final (consonantal) *w* to pass into unaccented (vocalic) *u* (§ 44. 3). Thus an original פָּרִי *pary* (from פָּרָה = פָּרִי *to be fruitful*) becomes פְּרִי *p'rî* (in pause פֶּרִי with the accent on the orig. syllable); an orig. חֲצִי *hicy* (from חָצָה = חֲצִי *to divide*) becomes חֲצִי (*p. חָצִי*, the orig. *i* becomes tone-long *ē*); an orig. חָלִי *holy* or חֲלִי (from חָלוּ = חָלִי *to be sick*) becomes חֲלִי *h'li* (*p. חָלִי*).

β. Nouns ending in ו are few. An original קָצוּ would become קָצִי (1st syll. open and accented, therefore *ā*; not found, but cf. שָׂחוּ *swimming*), cstr. pl. קָצִי (like מִלְכִי) in which the *waw* resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes תֹּחֻ, תָּחוּ.

(2) When any affirmative or suffix is appended, the vowel as in other *segholates* removes to the first syllable; e.g. the *a* in אֲרִיָּה (an alternative word for אִרִי) *lion*; חֲלִיָּה *his sickness* (cf. קֲדִישׁ), *holyō*. In many nouns of the A class the *a* has been thinned to *i* (cf. פָּרִי, גִּרִי) so that with suffixes they have all the appearance of I class nouns (cf. שְׂמִישׁ, שְׂמִישָׁה, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; e.g. פִּתְחִים oftener than פִּתְחִים; and in the *cstr.* the pretonic *ā* many times remains; e.g. גִּדְּיָה.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their inflection the *first* declension, and the words בֶּן *son*, שֵׁם *name*, &c., which follow the *third*, appear to be contractions of forms derived from stems לָהּ. The words אָב *father*, אח *brother*, fem. אָחֻת.



sister, *חם* father-in-law, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, e.g. sing. cstr. *אָבִי*, 2 m. *אֲבִיךָ*, 3 m. *אֲבִיהוּ* or *אָבִיו*, 3 f. *אֲבִיָּהּ*, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man*, *woman*, *brother*, *sister*, *friend*, &c.; e.g.

*and they spake to one another*

וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ

אֶל-אֶחָיו      "      "

*and they smote one another*

וַיִּכּוּ אִישׁ אֶת-רֵאשׁוֹ

*and they (f.) clave to one another*

וַתִּדְבַּקְנָה אִשָּׁה בְּאֶחָתָהּ

בְּרֵעֻתָהּ      "      "

5. Our reflexive pronouns are rendered chiefly in two ways: (i.) by the Niph. or Hithp. of the verb.; e.g. *they hid themselves* נִסְתָּרוּ, *they girded themselves* הִתְאַוְּרוּ; (ii.) by nouns, such as *לב* heart, *קרב* inward part, *נפש* soul; e.g. *And he said to himself* וַיֹּאמֶר אֶל-לְבוֹ, *And she laughed within herself* וַתִּצְחַק בְּקִרְבָּהּ, *He has sworn by himself* נִשְׁבַּע בְּנַפְשׁוֹ.

מַעֲשֶׂה	work	עֲנִי	affliction	רִיב	<i>f.</i> (מְרִיבָה) strife
יָפִי	beauty	מִכְסֶּה	covering	חִתִּים	Hittites
רֵעָה	friend	רֹעֶה	shepherd	לֹחַ	Luz <i>f.</i> well
מֵרָאָה	appearance	חָלָה	to be sick	חֶמֶת	(rare) water-
שְׁבִי	captivity	קוֹה	(rare) <i>Niph.</i> to		skin, bottle
מִשְׁקָה	butler		be gathered	מָבוֹא	entrance
	(butlership)		together	מַכָּה	<i>f.</i> blow, plague
מִקְנֵה	cattle	לָחִי	cheek, <i>dual</i> לְחָיִים	שָׁכַר	to be drunken
		פָּתַח	to open (eyes)		

#### EXERCISE. TRANSLATE.

וַתֵּהָרֶם וַתֵּרָא כִּי הִרְתָּהּ וַתִּקַּל גְּבֻרָתָהּ בְּעֵינֶיהָ: 2 הִתְהַלֵּךְ  
לִפְנֵי יְהוָה תָּמִיד וְהִקְמַמְתִּי אֶת-בְּרִיתִי לָהּ לְאֱלֹהִים:  
3 וַיֹּסֶר לָהּ אֶת-מִכְסֶּה הַתְּבָה וַיֵּרָא וַהֲיָה חֲרָבִי בְּפִי הָאֲדָמָה:  
4 וַיִּמַּע לָהּ כָּרֶם וַיִּשֶׁת מִן-הַיֵּין וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֶהְלָה:

<sup>1</sup> This form of the 3 s. m. suff. infrequently met with, points back to the older ending *הוּ* (cf. § 19. 1); the *ה*, which was there consonantal (*hū*), is here retained as a vowel letter.

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וְגַם-בְּחֻלָּיו לֹא דָרַשׁ אֶת־יְהוָה: 6 נָטָה  
יָדָה וְהָעֵל אֶת־הָאֶפְרָדָּעִים: 7 וַיְהִי רִיב בֵּין רָעִי מִקֶּנֶה אֲבָרָם  
וּבֵין רָעִי מִקֶּנֶה לוֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֶל־זֶה תְּהִי  
מְרִיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַתֵּבֶן שָׁם אֲבָרָם  
מִזֶּבֶחַ לַיהוָה הַנִּרְאָה אֵלָיו: 9 וַיְהִי שֵׁם יְהוָה מְבָרָךְ: 10 וַיֵּרְאוּ  
הַשְּׂמָרִים אִישׁ יוֹצֵא מִקְדָּהֶיךָ וַיֹּאמְרוּ לוֹ הֲרֹאנוּ נָא אֶת־מִבּוֹא  
הָעִיר וְעַשִּׂינוּ עִמָּךְ חֶסֶד: וַיֵּרָאם אֶת־מִבּוֹא הָעִיר וַיָּבֹאוּ אֶת־  
הָעִיר לַפְּרִחָרֵב וְאֶת־הָאִישׁ שְׁלָחוֹ: וַיִּלֶךְ הָאִישׁ אַרְץ הַחֲתִים  
וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לֹו הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה:

And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (אל) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water,<sup>1</sup> and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath Sēpher and take it, then (*waw cons.*) I will give him my daughter to wife. Bow (נטה, *Hiph.*) thy heavens and come down.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly א"ל or ה"ה with some other peculiarity. Some common verbs are these:

(1) נָשָׂא and לָ"א.—נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשָּׂאוּ (§ 7. 5); imp. שָׂא, suff. שְׂאוּנִי, שְׂאוּהוּ; inf. c. שִׂיאָה (rarely נִשָּׂא), &c., but לִשְׂאֹת.

(2) יָצָא and פָ"ו.—יָצָא *go out*, impf. יֵצֵא, imp. יָצָא, inf. c. יִצְאָה, Hiph. הוֹצֵאת, הוֹצֵא, &c.

(3) בָּא and ע"ו.—בָּא *to come*, perf. בָּא, &c., impf. יָבוֹא, inf., imp. בּוֹא, part. בָּא. Hiph. הֵבִיא, הֵבִאת, &c., but usually הִבִּיאת, &c., before suff.

(4) נָטָה and פ"י.—נָטָה *to stretch*, impf. יִנָּתֶה, apoc. יִט, Hiph.

<sup>1</sup> Acc. (cf. § 38. 3).

נכה *to smite*, הִכָּה, impf. יִכֶּה, apoc. יָךְ, יִיךְ, imp. הִיךְ, inf. הִכּוֹת, part. מִכֶּה.

(5) ל"ה and פ"א.—אָבָה *be willing*, impf. יֹאבָה, apoc. אֶל-חָבָא, Pr. 1. 10. אָלָה *to swear*, apoc. וַיִּאָּל; 1 S. 14. 24 (יֹאֲלָה = יֹאֲלָה = יֹאֲלָה, § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come*, impf. יֹאֲתָה, יֹאֲתָה, apoc. וַיֵּאָת, Is. 41. 25, cf. Deut. 33. 21.

(6) ל"ה and פ"י.—יָרָה *to cast, shoot*, imp. יִירָה, inf. יִירוֹת, Hiph. הוֹרָה *to direct, teach, instruct* (cf. תוֹרָה *direction, instruction, law*), impf. יוֹרָה, apoc. וַיִּוֹר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפָה, apoc. וַיִּיף, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus : יָעַץ *to advise*, יָגַר *to fear*, יָצַב *to place*, נָצַב *to place*, נָפַח *to blow*, עָמַת *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הִבִּישׁ reg., and also יִבִּישׁ from הוֹבִישׁ.

(2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִיטֵב and Hiph. יִיטִיב from הִיטִיב.

(3) הָלַךְ *to go*, perf., inf. abs. הָלֹךְ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. לֵכְתִּי, suff. לֵכְתִּי, imp. לֵךְ, Hiph. הוֹלִיךְ from יֹלֵךְ (וֹלֵךְ). Later style forms impf. and inf. cons. from הָלַךְ (יִהְיֶה, הִלְכָה).

(4) יָגַר *to fear*, perf., part. יָגַר; impf. יִגֹּר, imp. יָגַר, Job 19. 29, from נִגַר.

(5) יָכַל *be able*, inf. abs. יָכוֹל, inf. cons. יִכָּלֵת, impf. יִיכָל (regarded by some, less probably, as impf. Hoph.).

(6) יָסַף *to add*, perf., part., in Qal; Hiph. הוֹסִיף in perf., impf. (וּסִיף), and inf. cstr. הוֹסִיף. An imp. סָפּוּ, Is. 29. 1, Jer. 7. 21.

(7) יָקָץ *to awake*, only impf. יִקָּץ in Qal; Hiph. הִקָּץ, perf., impf., imp., infin., from קָץ.

(8) פָּשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(9) נִגַּשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

(11) נָקַע *be alienated*, perf., 3 f. נִקְעָה, Ez. 23. 18, impf. 3 f. תִּקַּע, Jer. 6. 8, from קָע.

(12) נָחַךְ *to pour* (intr.), only impf. יִחַךְ in Qal, in Niph. נִחַךְ, perf. and part.

(13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁתָּה *to give to drink*, from שָׁתָה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.<sup>1</sup>

- אב *father*, *cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיו or אָבִיו, *her f.* אָבִיהָ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).
- אח *brother*; in the sing. like אָב—*cstr.* אָחִי, *my b.* אָחִי, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c. *Plur.* אָחִים (with *dagh. f. implicitum*)—but *cstr.* אָחִי, *my b.* אָחִי (pause אָחִי, p. 43, note 3), *his b.* אָחִיו, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c.
- אח *husband's father*, like אָח.
- אחות *sister*, *cstr.* אָחוֹת, *suff.* אָחוֹתִי, &c.; *pl.* (abs. אָחוֹת not found), with *suff.* אָחוֹתֵיהֶם, אָחוֹתֵינוּ, but also אָחוֹתֵיכֶם.
- אמא *husband's mother* (not found in pl.), like אָחוֹת.
- איש *man*, *pl.* אֲנָשִׁים, *cstr.* אֲנָשִׁי.
- אשה *woman, wife* (probably for אֲנִשָּׁה). The primary אֲנִשָּׁה (fem. *t*) would give first אֲנִשָּׁה, then אֲנִשָּׁה, which naturally becomes אֲנִשָּׁה (cf. סֶפֶר, § 29. 1 a. a). This is, in point of fact, the *cstr.* form, hence *my w.* אֲנִשָּׁתִי, &c.; *pl.* נָשִׁים 1, *cstr.* נָשִׁי.
- אמה 1 *maid*, *pl.* אֲמָהוֹת 1, *suff.* אֲמָהִי.
- בית 2 *house*, *cstr.* בֵּית, *pl.* בָּתִּים (not *bottîm*, but probably *bättîm*, or *bâtîm*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ṭ* is unchangeable, and is usually marked by *methegh*, probably to keep it from being mistaken for *o*), *cstr.* בָּתִּי.
- בן 3 *son*, *cstr.* בֶּן, rarely בִּן; *suff.* בְּנִי, בְּנֶךְ, &c.; *pl.* בָּנִים 1, *cstr.* בְּנֵי, *suff.* בְּנִי, &c.
- בת 2 *daughter*, *my d.* בָּתִּי (for בְּנָתִי, &c.); *pl.* בָּנוֹת 1.
- יום 2 *day* (contracted from *yawm* or *yaum*), *pl.* יָמִים (for "יָי"); *cstr.* יָמִי, cf. § 41. 5. (The plur. of יָם *sea* is יָמִים.)
- כלי *vessel*, *suff.* כְּלִי; *pl.* כְּלִים, *cstr.* כְּלִי, *suff.* כְּלִי.
- מים *pl. water*, *cstr.* מֵי, מִימִי, *suff.* מִימִי, &c. (redupl. form always before *suff.*).
- עיר *f. 2 city*, *pl.* עָרִים, *cstr.* עָרִי.
- פה *mouth*, *cstr.* פִּי, *my m.* פִּי, פִּיד, פִּיו and פִּיהוּ, פִּיהָ, פִּיהֶם, &c., like אָב; *pl.* פִּיּוֹת.
- ראש 2 *head*, *pl.* רָאשִׁים, *cstr.* רָאשִׁי. (§ 41. 5.)

<sup>1</sup> The numbers indicate the declensions.

שֵׁם *name, suff.* שְׁמִי, שְׁמֶךָ, &c. *Pl.* שְׁמוֹת, *cstr.* שְׁמוֹת.  
 בְּהֵמָה *f. cattle*, though hardly irregular, should be carefully  
 noted: *cstr.* בְּהֵמָה; *thy c.* בְּהֵמָתְךָ, *his c.* בְּהֵמָתוֹ (*pl.* בְּהֵמוֹת, *cstr.* בְּהֵמוֹת: rare and poetic).

שָׁבָה to take captive	אָהָה alas!	בִּגְד garment
אֲשֵׁר only used in <i>cstr. plu.</i> (from אֲשֵׁר or אֲשֶׁר), the happinesses of; used practically as a kind of interjection: <i>happy (is, are, &amp;c.)!</i>		עָכַר to trouble
פָּתָה to open (mouth)	פָּתַח to open	תְּפִאָּרָה <i>f. glory</i>
עֲטָרָה <i>f. (cstr. עֲטָרוֹת) crown</i>	כָּלָה to be complete, ended; <i>Pi.</i>	
יָשַׁע <i>Hiph.</i> to deliver	מִדּוּעַ wherefore?	לְמַד to finish
אֲוִיָּה Uriah	בֹּזֵה to despise	קָרַע to tear, rend

## EXERCISE. TRANSLATE.

וַיָּבֹא דָוִד וְאֶנְשָׁיו אֶל־הָעִיר וְהָיָה שְׂרוּפָה בְּאֵשׁ וּנְשֵׁיהֶם  
 וּבְנֵיהֶם וּבְנֹתֵיהֶם נִשְׁבּוּ: 2 וַיְהִי כִּרְאוֹתָו אוֹתָהּ וַיִּקְרַע אֶת־  
 בִּגְדוֹ וַיֹּאמֶר אָהָה בְּתִי הִכְרַע הִכְרַעַתִּי וְאֵת הָיִית בְּעֶכְרִי  
 וְאֶנְכִי פְצִיתִי פִי אֶל־יְהוָה וְלֹא אוֹכַל לָשׁוּב: 3 עֲמַרְתָּ זִמְנִים  
 בְּנִי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם: 4 אֲשֵׁרִי יוֹשְׁבֵי בֵיתָהּ:  
 5 וַיִּקַּח אֶת־בֵּת־פְּרָעָה וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד פְּלִתוֹ לִבְנוֹת  
 אֶת־בֵּיתוֹ: 6 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבִיו: 7 וַיָּקָם  
 מֹשֶׁה וַיּוֹשַׁעַן<sup>1</sup> וַיִּשָּׁק אֶת־צֵאֲנָם<sup>2</sup> וַתִּבְאֶנָּה אֶל־אֲבִיהֶן וַיֹּאמֶר  
 מִדּוּעַ<sup>3</sup> מְהֵרָתָן בָּא הַיּוֹם: 8 בְּזֹתִי וַתִּקַּח אֶת־אִשְׁתּוֹ אוֹרִיָּה  
 לְהָיוֹת לָהּ לְאִשָּׁה: 9 וְעַתָּה לֵךְ וְאֶנְכִי אֶהְיֶה עִם־פִּיךָ  
 וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר: 10 וְהִקִּמְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבָאת  
 אֶל־הַתְּבָה אֵתָּה וּבִנִּיךָ וְאִשְׁתְּךָ וְנִשְׁיִבְנִיךָ אִתְּךָ:

Honour thy father and thy mother, as thy God com-  
 manded thee. And his daughters spoke to one another,

<sup>1</sup> We should expect וַיּוֹשַׁעַן, but the "connecting" vowel *a*, regular with the pf., § 31. 2 c, is occasionally found with the impf.

<sup>2</sup> Masc. suffixes are occasionally used to refer to fem. nouns.

<sup>3</sup> Cf. § 39. 4.



saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מות, *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

## § 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.*—The perfect expresses a completed action. 1. a. Now in reference to *time* such an action may be: (1) one just completed from the point of view of the present; as, Against thee only *have I sinned* חָטָאתִי; or (2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking בָּלָו לְשָׁתוֹת (Pi. of בָּלָה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֶה; (2) *If ye had not ploughed* with my heifer לֹא חָרְשְׁתֶּם (לִי if not, unless); *Would that we had died* לֹא מָתוּנוּ;

(3) *If I bring him not* (i.e. *shall not have brought him*) *to thee* אִם-לֹא<sup>1</sup> הֵבִיאֹתִי אֵלֶיךָ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English: (1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֹשׁ הָעֵצִיר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא-עָשָׂה לְרֵעֵהוּ רָעָה (i.e. never did). (2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22. 6); as, *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנְאתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; *I take refuge*, חָסִיתִי; *I rejoice*, שָׂמַחְתִּי, &c. To this class belongs the verb *to be* when it is, as it is not usually, expressed; e.g. Thy servants *are no spies* לֹא-רָהִי מְרִגְלִים. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field *give* I thee נָתַתִּי; And if not, *I will take it* לִקְחָתִי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

<sup>1</sup> Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the imperf. אֶבְיֹאנִי is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.

to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); e.g. *וָלָה עַמִּי* my people is gone into captivity (i.e. shall assuredly go).

II. *The Imperfect*.—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

I. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present; e.g. Jael *יָדָה הַשֵּׁלַח* puts forth her hand to the pin—you see her in the act; *שָׁלַח* would simply have stated the fact. (Contrast this with *נָפַל שִׁכְבַּת* Sisera fell, he lay.) In prose this use of the impf. is only common after *אָז* then, *בְּמָה* not yet, *בְּמָה* before; e.g. *אָז יָשַׁר* then he sang (i.e. proceeded to sing). (2) A single action in the present time may similarly be expressed by the impf.; e.g. the man asked him, *מָה תִּבְקֹשׁ* What seekest thou?

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (1) Either in the present; as, It is said to this day, *יֹאמַר* (Niph.), Take of all food which is (regularly, customarily) eaten, *יֹאכַל*. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son maketh a glad father *יִשְׂמַח*; As a (Heb. the) dog (habitually) laps *יֹלֵק הַכֶּלֶב* (יֹלֵק, impf. of *לָקַק*, § 42). Or (2) In the past; as, And so he did regularly, year by year *וּבָן יַעֲשֶׂה שָׁנָה בְּשָׁנָה*. This usage is of very frequent occurrence, A mist used to go up *אֲדָר יַעֲלֶה*; We remember (note the pf.) the fish (collective, fem.) which we used to eat *וּזְכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל*; The manna came down regularly *יָרַד הַמָּן*; Moses spoke repeatedly (kept speaking) and God repeatedly answered him *וַיַּעֲלֶה וַיִּבְרַךְ וַיַּעֲלֶה* (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:

(1) This may be a future from the point of view of the real present; as, Now *shalt thou see what I will do* עַתָּה תִּרְאֶה; *We will burn thy house* אֲשַׁר אֶעֱשֶׂה בֵּיתְךָ נִשְׂרֵף. Or (2) It may be a future from any other point of view assumed; as, He took his son that *was to reign* יִמְלֹךְ in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of view of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל; *Could we* (were we to) *know* הֲנֵדַע, that he *would say* יֵאמַר; How *shall* (how *can*) we *sing Yahweh's song* in a foreign land? אִידָּ נִשִּׁיר.

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, *in order that* לְמַעַן *lest*, &c.; e.g. Say thou art my sister, *that it may be well with me* לְמַעַן יֵטֵב לִי; Let us deal wisely with the nation, *lest it multiplies* פֶּן-יִרְבֶּה. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; e.g. Raise me up *that I may requite them* הֲקִימֵנִי וְאַשְׁלֹמָה לָהֶם (cohort.); Who will entice Ahab *that he may go up?* מִי יִפְתֶּה אֶת-אַחָאָב וַיַּעַל? (juss.); What shall we do *that the sea may be calm?* מַה-נַּעֲשֶׂה וַיִּשְׁתַּקֵּם הַיָּם. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: *May I die* אָמוּתָה (coh.); *May Yahweh establish his word* יִקַּם תִּשְׁבֵּי-נַפְשׁוֹ (juss.); *May the soul of this child return* נַפְשׁ הַיֶּלֶד הַזֶּה תָּשׁוּב (juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-

tained of an action, which may thus be expressed either in the perf. or impf. Any *general truth*, e.g., may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the *impf.* would be used (II. 2. 1). E.g. the grass *withereth* might be either יִבֹּשׁ or יִבֹּשׁ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by *waw consec. impf.*; e.g. פָּלָה עָנָן וַיִּלָּךְ the cloud is consumed and departs (pausal impf. of הלך). Similarly the impf., in its frequentative as in its future sense, is followed by *waw consec. pf.*; e.g. אֵד יַעֲלֶה וְהִשָּׁקָה a mist used to go up and water (the ground).

IV. *The Participle*.—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am, was, shall be doing*; e.g. הוּא יֹשֵׁב he was sitting (not simply he sat). It may be used of present, past, or future time: (i.) *pres.*, מָה אַתָּם עוֹשִׂים what are you doing? (ii.) *past*, e.g., מֵת הַיֶּלֶד the child is dead; (iii.) *fut.*, מִשְׁחָתִים אֲנַחְנוּ אֶת־הַמָּקוֹם we are destroying, i.e. are about to destroy, this place (Hiph. שָׂחַת). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה behold; e.g., הִנֵּנִי מֵקִים נֹוִי Behold, I am about to raise up a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. E.g. הַשָּׁמַיִם מְסַפְּרִים the heavens are unceasingly declaring the glory of God (ptc.); but יוֹם לְיוֹם יִבֹּשׁ אֶמֶר (one) day pours forth (Hiph. נָבַח) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἡκολούθησαν αὐτῷ, *having left all they followed him*, Hebrew says, (and) they left all and went after him, וַיַּעֲזֹבוּ אֶת־הַכָּל וַיֵּלֶכְוּ אַחֲרָיו.



רעה to pasture, shepherd	פַּת <i>f.</i> morsel (1 suff. פָּתִי)
שֶׂה a sheep (a goat).	יָבַז to lie (stretched out)
עֵדֶר flock, herd	מִחוּץ (חוּץ, חוּץ) outside (§ 14. 2 b)
רָשׁ ( <i>plc.</i> ) poor	יָדַע to know, regard, care for
כְּבִשָּׂה <i>f.</i> ewe-lamb	שָׁב to draw (water)
כּוֹס <i>f.</i> cup	מַחֲנֶה camp
יַחְדּוֹ together	הָרַס to destroy; <i>Niph.</i> to be undone
	נֹאם utterance (always in <i>astr.</i> )

## EXERCISE. TRANSLATE.

יְהוָה רָעִי לֹא אֶחָסֵר: 2 יִלְד וְיִלְדֵּנוּ בֵּין נִתְּנָלָנוּ: 3 נָבִיא  
 אֲקִים לָהֶם מְקָרֵב אֶחֱיָהֶם כְּמוֹד: 4 אִישׁ הַיֶּשֶׁר בְּעֵינָיו יַעֲשֶׂה:  
 5 רָעָה הָיָה עֲבֹדָה לְאָבִיו בְּצֹאן וּבֵא הָאֲרִי וְנָשָׂא שָׂה מִהָעֵדֶר  
 וַיִּצְאָתִי אֶחָרָיו וְהִפְתִּיו וְהִצְלֵתִי מִפְּיוֹ: 6 וְלָרֶשׁ אֵין־פֶּל כִּי  
 אִם־כְּבִשָּׂה אַחַת קָמְנָה אֲשֶׁר קָנָה וַיַּחֲיָה וַתִּגְדֵּל עִמּוֹ וְעַם־  
 בָּנָיו יַחְדָּו מִפֶּתוֹ תֹּאכַל וּמִפִּסּוֹ תִשָּׂתֶה וּבְחִיקוֹ תִשָּׁקֵב וַתִּהְרֹל  
 כְּבֶכֶךְ: 7 יוֹדַע יִהְיֶה דֶרֶךְ צַדִּיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֵד: 8 וַיֵּרָא  
 וַהֲנִיָּה בָּאֵר בְּשֻׁדָּה וַהֲנִיָּה־שָׁם עֲדָרֵצֶאן רְבָצִים עָלֶיהָ כִּי מִן־  
 הַבָּאֵר הָיָה יִשְׁקוּ הָעֲדָרִים: 9 וְזֹאת הַבְּרִית אֲשֶׁר אֶכְרַת  
 אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאס־יְהוָה נָתַתִּי אֶת־  
 חֲזִירָתִי בִקְרָבָם וְעַל־לִבָּם אֶכְתַּבְנָה וְהִיָּתִי לָהֶם לֵאלֹהִים  
 וְהֵמָּה יִהְיוּ־לִי לְעָם:

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.

## § 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*.—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine*, טוֹב מִיַּין, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מְתוֹק מִדְּבַשׁ. (Cf. the modern Greek construction of ἀπὸ—with the accus.—after a comparative; e.g. καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others*.) So מְפַדֵּי הַדָּבָר the *matter is too hard for thee*. מִן is similarly used with verbs: אֶנְדֵּל מִמּוֹד I *will be greater than thou*, קְטַנְתִּי מִכָּל הַחַסְדִּים I *am less than* (i.e. too insignificant for, unworthy of) *all the mercies*, &c.

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַמָּאֹר הַגָּדוֹל; *her younger son*, בְּנָהּ הַקָּטָן.

2. *Superlative Degree*.—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל, lit. *the great one* (among those referred to), קָטָן בְּנָיו the *youngest of his sons* (*his youngest son*), מִגְדוֹלָם וְעַד־קָטָנָם *from the greatest of them to the least of them*.

(b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very, exceedingly* (טוֹב מְאֹד *good exceedingly*), or בְּמְאֹד or עַד־מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשׁ<sup>1</sup> *holy of holies* = *most holy*, עֶבֶד עֶבְדִּים the *most abject slave*. שִׁיר הַשִּׁירִים the *best or most glorious of songs*: cf. *the Book of books*.

<i>I am taller than he</i>	גָּבַהּ אֲנִכִּי מִמּוֹנֵה
<i>he is taller than his wife</i>	הוּא מֵאִשְׁתּוֹ „
<i>too little to be—</i>	קָטָן מְהוּיֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest daughter</i>	בָּתּוֹ הַקָּטָנָה

<sup>1</sup> Unlike other 3rd class nouns of the 2nd declension, § 29, קֹדֶשׁ *holiness* and שֹׁרֶשׁ *a root*, form their plural not קָ and שָׁ but קֹדֶשִׁים (*godhāshim*, not *qā*) and שֹׁרֶשִׁים (*sho*)—also-written "קָ (*q°*) and "שָׁ, like gutturals (חֲדָשִׁים).

קָשַׁב <i>Hiph.</i> to give attention	עו strong
מִשְׁכָּן dwelling-place ( <i>pl.</i> וּזו)	שֵׁכָם shoulder ( <i>suff.</i> שִׁכְמוֹ)
עָרוּם cunning	חַיָּה <i>f.</i> beast, animal
מַעְלָה (מֵעַל with הָ loc.) upwards	יָפָה ( <i>f.</i> יָפָה) fair
חֵלֶב fat	שָׁל to be bereaved: <i>Pi.</i> to
רָכַשׁ gain, property	קָדַם east make childless
דָּנִיֵּאל (later דָּנִיָּאל) Daniel	

## EXERCISE.

קַח נַפְשִׁי כִּי לֹא-טוֹב אֲנֹכִי מֵאֲבֹתִי: 2 מִהֶמְתּוֹק מִדְּבַשׁ וּמִה  
 עוֹ מֵאֲרִי: 3 אֲהֵב יְהוָה שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנוֹת יַעֲקֹב: 4 טוֹב  
 יוֹם הַמּוֹת מִיּוֹם הַחַיִּים: 5 וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ  
 מִשְׁכְּמוֹ וּמֵעֵלָה גְּבִיָּה מִכָּל-הָעָם: 6 הַיּוֹפֵה בַּנָּשִׁים: 7 הַנָּה  
 שָׂמַע מִדְּבַח טוֹב<sup>1</sup> לְהַקְשִׁיב מִחֵלֶב אֵילִים: 8 כִּי אֲשֶׁר שָׁקְלָה  
 נָשִׁים חֲרִיבָה בְּתִשְׁכֵּל מִנָּשִׁים אֲמָה: 9 וְנִבְחַר מִן הַמְּחִיִּים  
 לְכָל הַנְּשָׂאִים מִן-הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת: 10 וְעַתָּה יְהוָה  
 קָדְמָא אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: 11 אַעֲשֶׂה אוֹתָךְ  
 לְגִיר־עֶצוֹם וְרַב מִמֶּנּוּ:

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age (was) he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And he had two daughters, and the younger was fairer than the elder. The greatest (men) of the city. There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

<sup>1</sup> Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שָׂמַע), sometimes with ל (cf. לְהַקְשִׁיב). In the statement "it is better to dwell in the corner of the housetop," &c., which occurs twice, Prov. 25. 24 has טוֹב לְשִׁבֵּת, 21. 9 has טוֹב לְשִׁבֵּת.

## § 48. THE NUMERALS.

1. *The Cardinal Numbers.*—(1) The numeral *one*, אחד *m.*, אחת *f.*, is an adj. agreeing in gender with its noun and standing like other adj. *after* it; as אחד איש *one man*, אחת אשה *one woman*.

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתֵּי *f.* (cstr. שְׁנֵי, שְׁתֵּי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנָּשִׁים *two men*, שְׁתֵּי נָשִׁים *two women*.

b. The curious form שְׁתֵּי (*sh'tdyim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁנַתִּים or שְׁנַתִּים to שְׁתֵּי, and then conformed to שְׁתֵּי on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֲשִׁתִּים (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in רְבִיעִי *fourth*, § 5. 5), in which case the *daghesh* is primarily *lene*, not *forte*.

(3) a. The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as בָּנִים שְׁלֹשָׁה *three sons*, בָּנוֹת שְׁלֹשָׁה *three daughters*.

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons*=*a triad* (שְׁלֹשָׁה, cstr.) *of sons*. Then the orig. construct came to be used also appositionally in the absolute, *a triad, sons*, or *sons, a triad* (בָּנִים שְׁלֹשָׁה or "ב" ש", i.e. practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (e.g. שְׁלֹשָׁה 3, שְׁלֹשִׁים 30) except עֶשְׂרִים, which is the plur. of *ten*, עֶשֶׂר, there being a distinct word for *hundred*, מֵאוֹת. The *tens* end in *im* alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate; see above, (2), (3); they may be used in *apposition* with their word, and then they stand either before or—chiefly in later style—after it; e.g. *five sons*, חֲמִשָּׁה בָּנִים or חֲמִשֶּׁת בָּנִים. The other numerals, viz. those from 11 to

19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons*, חֲמִשָּׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; e.g. *nine years*, תִּשְׁעַת שָׁנִים; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נֶפֶשׁ (*soul*) *person*, &c., and collectives, e.g. 19 *cities* (עִיר *f.*), עָרִים תִּשְׁע־עָשָׂרָה; but 19 *men*, תִּשְׁע־עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁלֹשִׁים וְשָׁנָה *sixty-two years*, but also *twenty and three*, עָשָׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חֲמִשָּׁה וְשָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, עָשָׂרִים וְשִׁבְעָה שָׁנִים *twenty-seven years*.

	With the Masculine.		With the Feminine.	
	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6	שֵׁשָׁה	שֵׁשָׁה	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
10	עָשָׂרָה	עָשָׂרָה	עָשָׂר	עָשָׂר
11	{ אֶחָד עָשָׂר		אַחַת עָשָׂרָה	
	{ עֶשְׂרִי עָשָׂר		עֶשְׂרִי עָשָׂרָה	
12	{ שְׁנַיִם עָשָׂר		שְׁתֵּי עָשָׂרָה	
	{ שְׁנֵי עָשָׂר		שְׁתֵּי עָשָׂרָה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עָשָׂרָה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עָשָׂרָה	
	&c.		&c.	



	20	עָשָׂרִים	60	שִׁשִּׁים
	30	שְׁלֹשִׁים	70	שִׁבְעִים
	40	אַרְבָּעִים	80	שְׁמֹנִים
	50	חֲמִישִׁים	90	תְּשַׁעִּים
100	מֵאָה	<i>fem., cstr.</i> מֵאָה, <i>plur.</i> מֵאוֹת	<i>hundreds.</i>	
200	מֵאֵתַיִם	<i>dual</i> (for מֵאֵתַיִם).		
300	שְׁלֹשׁ מֵאוֹת	400 אַרְבַּע מֵאוֹת, &c.		
1,000	אַלֶּף	<i>masc.</i>		
2,000	אַלְפַּיִם	<i>dual.</i>		
3,000	שְׁלֹשָׁת אַלְפִּים	4,000 אַרְבַּעַת אַלְפִּים, &c.		
10,000	רִבְבָּה	<i>pl. regular</i> , רִבְבּוֹת.		
	רְבוֹ, רְבוּ	<i>pl.</i> רִבְאוֹת and רְבוֹת (later forms).		
20,000	רְבוּזִים	<i>dual.</i>		

(8) The word **מֵאָה** *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. **בֶּן־מֵאָה שָׁנָה** (*son of*, i.e.) *a hundred years old* (also **מֵאָה**); in *du.* and *plur.* only in *absol.* The word **אֶלֶף** *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (**אַלְפִים**).

(9) The *du. fem.* of the num. is used to express repetition, שִׁבְעָתַיִם *seven times, sevenfold*. A few take suffixes שְׁנֵינוּ *we two*, שְׁלֹשָׁם *they three*, &c. (*sh'loshtām*).

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First	ראשון <i>fem.</i>	ראשונה	sixth	שש
second	שני	שנית	seventh	שביעי
third	שלישי	שלישית	eighth	שמיני
fourth	רביעי	&c.	ninth	השמיני
fifth	חמישי or חמשי	”	tenth	עשירי

E.g. on the seventh day, בְּיוֹם הַשְּׁבִיעִי; in the eighteenth year of the king, בְּשָׁמְנָה עֶשְׂרֵה שָׁנָה לְמֶלֶךְ; or בְּשִׁנַּת שָׁמְנָה עֶשְׂרֵה לְמֶלֶךְ.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שלישית *a third*; in a few cases also by segholate forms; e.g. רביע and רבע *a fourth*, חמיש *a fifth*; *a half* is חצי. § 45. 3 b. 1 a.

עז <i>f.</i> she-goat ; <i>pl.</i> עזים	גמל camel ; <i>pl.</i> גמלים (§ 43. 4)
כלא imprisonment	בקע to break through
שאב to draw (water)	חצר court ( <i>noun</i> )
דור generation ( <i>pl.</i> ים and oftener וות)	

## EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל־אָבִיו אֶת־שְׁנֵי בְנֵי תָמִית אִם־לֹא אָבִיאוּנוּ אֵלֶיךָ :  
 2 וַיִּקַּח מִנְחָה לְאָחָיו עֲזִים מֵאֲתָנִים וְאִילִים עֲשָׂרִים וּגְמָלִים  
 מִנִּיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים : 3 וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה  
 לְחַיּוֹ בְּחָדָשׁ הַשְּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לְחָדָשׁ יִבְשֶׁה הָאָרֶץ :  
 4 בְּשִׁלְשִׁים וָשֶׁבַע שָׁנָה בְּשָׁנִים עָשָׂר חָדָשׁ בְּעֶשְׂרִים וָשִׁבְעָה  
 1 לְחָדָשׁ נָשָׂא מֶלֶךְ בָּבֶל אֶת־רָאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלָא :  
 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבֻרִים בְּמַחְנֵה הָאֵיב וַיִּשְׁאַבְּרוּ־מִים וַיָּבֹאוּ  
 אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם : 6 שׁוּב יוֹם בְּחֻצְרֶיךָ מֵאֶלֶף :  
 7 וַיְרַדְפוּ מִכֶּם חֲמֵשֶׁה מָאָה וּמָאָה מִכֶּם רִבְבָה יְרָדְפוּ : 8 וַיֹּאמְרוּ  
 אֲלֵיהֶם צֹאוּ שְׁלֹשְׁתְּכֶם וַיֵּצְאוּ שְׁלֹשְׁתָּם : 9 וַיְחִי אַחֲרֵיתָא  
 מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָא אֶת־בָּנָיו וְאֶת־בְּנֵי בָנָיו אַרְבַּעַה  
 דְּרוֹת : 10 וַיִּמְלֹךְ־שָׁם שִׁבְעַ שָׁנִים וְשֵׁשֶׁה חֳדָשִׁים וְשִׁלְשִׁים  
 וְשָׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם :

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they sware, the two of them.

<sup>1</sup> יום unexpressed.

## § 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them (or, as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle  $\text{נָּ}$ , are inseparable affixes. The punctuation of the important prepositional fragments  $\text{ב}$ ,  $\text{כ}$ ,  $\text{ל}$ ,  $\text{מִן}$ , and of the conjunction  $\text{ו}$ , has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the interrogative particle  $\text{הֲ}$ , the pointing of which varies:

- (a) Its usual pointing is  $\text{הֲ}$ , as  $\text{הֲזֶה}$  *is this?*
- (b) Before simple *sh'wa* it is  $\text{הַ}$ , as  $\text{הַמָּעַט}$  *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.
- (c) Before Gutturals (except when they have  $\text{ָ}$  or  $\text{ַ}$ ) it is also pointed  $\text{הֲ}$ , often marked by *Methegh*, as  $\text{הֲאֵלֶּךְ}$  *shall I go?*
- (d) Before Gutt. with  $\text{ָ}$  or  $\text{ַ}$  it is  $\text{הֶ}$ , as  $\text{הֶחֱזִק}$  *whether it be strong?*

3. *Suffixes to Particles*.—a. The pronominal suffixes to the particles will be found on the following pages:  $\text{לִּי}$  and  $\text{כִּי}$  (p. 51),  $\text{מִן}$  (p. 53),  $\text{אֵלַי}$ ,  $\text{עָלַי}$  (p. 70),  $\text{כִּי}$  (p. 87),  $\text{אֵת}$  acc. (p. 75),  $\text{אֵת}$  prep.,  $\text{עִמָּךְ}$  and  $\text{הֵנָּה}$  (p. 142),  $\text{יָשׁ}$  (p. 130),  $\text{אֵינִי}$  (p. 136).

b. Notice the fondness of particles for  $\bar{a}$  in suffixes, where nouns have  $\bar{e}$ , e.g. 2 *f. s.* and 1 *pl.*,  $\text{לָךְ}$ ,  $\text{לָנוּ}$ .

4. *Adverbs*.—(a) In addition to the adverbs already met with in the course of the book may be mentioned the

following: *אֵי, אֵינָה, אֵינָה where? (with suff. אֵינָה where art thou? אֵינָה where is he? אֵינָה). אֵינָה, אֵינָה whence? אֵינָה whither? אֵינָה, אֵינָה how? how!*

(b) Some advbs. directly connected with nouns end in ם, which may have been an old accus. ending; e.g. יוֹמָם *by day*, רֵיקָם *in vain* or (with) *empty (hands)*, הֵנָם *for nothing* or *in vain* (from הֵן *grace*). In some words this ם has passed into ם (§ 2. 2. 1); e.g. פֶּתָאָם *suddenly*, שְׁלֹשָׁם *the day before yesterday* (three days ago, from שְׁלֹשׁ *three*).

(c) The noun סָבִיב *circuit* is mostly used as advb. and preposition, *round about* (e.g. יְהוָה סָבִיב לְעַמּוֹ *Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., e.g. סָבִיבֶיךָ *round about thee*, more often fem. סָבִיבוֹתֶיךָ.

5. (a) *Conjunctions*.—אם *if*; או *or*; או... או *or... or*; אִם... אִם *whether... or*; נָם *also*; נָם... נָם *both... and*; לֹא... לֹא *neither... nor*.

(b) *But* is frequently expressed by *waw*; e.g. *But of the tree thou mayst not eat*, וּמִדֶּהֶעֶץ לֹא תֹאכַל. A stronger *but* is אֲוַלָּם. *But* after a negative is אִם; e.g. *He walks not in the counsel of the wicked, but in the law of Yahweh is his delight*, כִּי אִם בְּחֹרַת יְהוָה הִפְעִצוּ.

(c) i. Questions, direct and indirect, are usually introduced by the particle הֵ; disjunctive questions—(*whether*)... *or*—by אִם... הֵ; e.g. הֵלֵכְנוּ אִתָּהּ אִם לְעֲרֵינִי (*whether*) *art thou for us or for our enemies?*

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). לְמַעַן may also be used with *inf. cstr.*; e.g. לְמַעַן יָדַעַת כָּל-עַמֵּי הָאָרֶץ *that all the peoples of the earth may know*.

(d) In oaths, אִם = *certainly not*, and לֹא אִם = *certainly*; e.g. אִם-אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה *I shall assuredly not do this thing*. (The idiom is readily explained on the assumption of an ellipse; e.g. “*cursed be I, if I do this thing*.”) אִם יִהְיֶה טֵל *certainly there shall not be dew*. אִם-לֹא הָאָרֶץ לְךָ תְּהִיָּה לְנַחֲלָה *surely the land shall be to thee for an inheritance*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. כֹּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יוֹסִיף *so shall God do to me and more also* (lit.

and so shall he add) if thou do not become captain of the host (i.e. I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of אֲשֶׁר; e.g. אַחֲרֵי אֲשֶׁר (cf. *après que*).

6. *Interjections* אַח אַהָּה ah! אוי woe! הֵם ah, alas, ha! (even pl. הֵם, as if הֵם were imper.) hush! מִי יִתֵּן (who will give? =) O that! would that! e.g. מִי יִתֵּן מוֹתִי would that I had died, חֲלִילָה far be it!—lit. *ad profanum*! הֵן loc. (as an exclamation; but also in construction, thus חֲלִילָה לָנוּ מֵעֹבֵב אַחֲיֵיהוּה far be it from us that we should forsake Yahweh).

עֵתֶר ( <i>Qal</i> ) Hiph. to entreat	בָּרַח to flee	מוֹשׁ to depart
שָׂאוּל Saul	הִנֵּה to moan, muse, meditate	
עוֹן guilt, punishment	יָעַף to be weary, faint (§ 39. 2. 2 a)	
יָעַף weary, faint	יָנַע to toil, grow weary (§ 39. 2. 2 a)	

#### EXERCISE. TRANSLATE.

אָנָּה אֵלֶּךָ מְרוּחָהּ: 2 מֵאֵין יָבֹא עֲנִירִי: 3 וַיִּבְדֵּךְ וְלֹא אָמַר  
בְּלִבְתּוֹ מִי יִתֵּן מוֹתִי אֲנִי תַחְתִּיךָ בְּנִי: 4 חֲלִילָה לִי יְהוָה  
מַעֲשֵׂתִי זֹאת <sup>1</sup>הַדָּם הָאֲנָשִׁים הַחֲלָכִים <sup>2</sup>בְּנַפְשָׁתָם: 5 הַעֲתִירִי  
לִיהוָה אֲלֵהֶיכֶם וְיָסֵר מֵעָלַי אֶת־הַמָּוֶת הַזֶּה: 6 אִם־לֹא אֶל־  
בֵּית־אָבִי תֵלֶךְ וְלִקְחָתָּ אִשָּׁה לְבָנִי: 7 אִם־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ:  
8 מִדְּמוּם לָכֶם הַמָּשָׁל בָּכֶם שְׁבָעִים אִישׁ אִם־מָשָׁל בָּכֶם אִישׁ  
אֶחָד: 9 וַיִּשְׁבַּע לָהּ שְׂאוּל בִּיהוָה לֵאמֹר חֲיֵיהוָה אִם־יִקְרָךְ  
עוֹן בְּדַבַּר הַזֶּה וּתְאֹמַר הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לְךָ וַיֹּאמֶר  
אֶת־שְׂמוּאֵל הָעֹלִילִי וּתְרֹא אִשָּׁה אֶת־שְׂמוּאֵל וּתְזַעַק בְּקוֹל  
גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירָאִי כִּי מֵהָ רֵאִיתָ וּתְאֹמַר  
הָאִשָּׁה אֱלֹהִים רֵאִיתִי עָלַי מִדְּהָאָרֶץ:

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from

<sup>1</sup> We may assume an ellipse of *shall I drink?*

<sup>2</sup> Beth pretii, *at the cost* (here *risk*) of.

<sup>3</sup> קָרָה with suff.



thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

# VOCABULARY.

ENGLISH AND HEBREW.

## A.

Abigail, אֲבִיגַיִל.

Abimelech, אֲבִימֶלֶךְ.

able, be, יָכַל; *impf.* יוּכַל § 39.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

abundance, הַמּוֹן 1.<sup>1</sup>

according to, כִּי, prep.

acquire, to, קָנָה.

add, to, יָסַף, *perf.* and *ptc.* in *Qal*; other parts in *Hiph.* See § 39.

adversary, צָר 2. § 43.

advise. See counsel.

afflict, to, עָנָה, *Pi.*; affliction, עֲנִי 2. § 45.

after, behind, אַחֲרַי; אַחֲרֵי; אַחֲרַי; after me, &c. See p. 70.

afterwards, אַחֲרֵיכֶן.

again, עוֹד; and she *again* bore יָלְדָה, &c. See p. 129 (still).

aged, vb. and adj. זָקֵן; old age, זְקֻנָּה.

alas! אַחָה! אַחָה.

all, כָּל 2. § 43.

allow, to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בַּד in *Lex.* *I alone*, אֲנִי לְבַדִּי, &c.

also, וְגַם; both... and also, וְגַם... וְגַם.

altar, מִזְבֵּחַ. See sacrifice.

among, amongst (midst).

and, וְ, § 15; both... and, וְ... וְ (also).

angel, messenger, מַלְאָךְ 1.

anger, אָף (אֵנָף); suff. אָפִי. § 43. 4.

angry, be, קָצַף; חָרָה, used *impers.*: he was angry, חָרָה לוֹ.

anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.

another, אֲחֵר; one another... אִישׁ אֲחֵיו. See p. 150.

any (all); not any, none, לֹא... כָּל. § 13. 4.

appear, to, *Niph.* of *see*.

appearance, מֵרָאָה. § 45.

approach, to (draw near).

arise, to, קוּם. § 40.

ark, תֵּיבָה (*e* firm).

ark (of, covenant), אָרוֹן, with art. הָאָרוֹן.

arm, זְרֹעַ, *f.* (generally); pl. *2m, 3rd*.

army, חֵיל, § 41 (force).

arrow, חֵץ 2. § 43.

as, like כִּי (see p. 87); as, when כַּאֲשֶׁר.

<sup>1</sup> The figures 1, 2, 3 after nouns indicate the Declensions.

ascend, to (go up).  
 ashamed, be, בּוֹשָׁם § 40.  
 ashes, אֵשֶׁן 2. *i*.  
 aside, turn, to, סוּר § 40.  
 ask, to, שָׁאַל § 36.  
 ass, he-ass, חֲמֹר; she-ass, אֲתוֹן 1.  
 assemble, קהל, *Hiph.* (gather).  
 assembly, עֵדָה 1, מִקְרָא, *Hiph.*  
 atone, to, כִּפֹּר, *Pi.* § 26. 1 *a*;  
     pass. *Pu.*; for עָל.  
 avenge, to, נָקַם; *Niph.* be avenged,  
     avenge oneself.  
 awake, to, יָקַץ, *perf.* not in use;  
     *impf.* יִיקֹץ; *perf.* הִקִּיץ, *Hiph.*  
     of קִיץ.

## B.

Baal, בַּעַל 2.  
 bad, רַע 1, § 43.  
 bank, שֵׁפָה 1 (lip).  
 bark, to, נָבַח.  
 be, to, הָיָה § 45.  
 bear a, דָּב 2, § 43.  
 bear, to, carry, נָשָׂא (lift up).  
 bear, to, bring forth, יָלַד § 39;  
     be born, *Niph.*; beget, *Hiph.*;  
     a boy, יָלַד 2; girl, יָלְדָה 2;  
     kindred, מוֹלֶדֶת § 29. 3.  
 beast, חַיָּה (cattle).  
 beauty, יָפִי 2, § 45 (fair).  
 bed, מִטָּה (stretch); מִשְׁכָּב 1 (lie).  
 befall, to, קָרָה; קָרָא § 38. 1. 5.  
 before (face).  
 beget, to (bear).  
 begin, to, חָלַל, *Hiph.* (חָחַל); pass.  
     *Hoph.*; beginning תְּחִלָּה.  
 beguile, to, נִשָּׂא, *Hiph.*  
 behind (after).  
 behold, הִנֵּה, הֵן 2, § 43; *behold*

*I (me)*, הִנֵּנִי; *behold we (us)*, הִנֵּנוּ.  
 See p. 142, note 1. Very often  
     followed by the *participle*.  
 believe, to, אָמַן, *Hiph.*; לֹ of pers.  
 belly, נֶחֱוֹן 1; בֶּטֶן 2. *i.* (womb).  
 beneath, instead of, תַּחַת 2; plur.  
     suff. תַּחְתִּי, &c., rarely sing. ex-  
     cept תַּחְתָּם § 36. 2.  
 bereaved, be, שָׁכַל, *st.*  
 beside, אֵצֶל, — *me*, אֵצְלִי, § 34. 4 b.  
 Bethel, בֵּית־אֵל.  
 between, בֵּין 2, § 41; *between me*  
     *and thee*, בֵּינִי וּבֵינֶךָ; *between me*  
     *and you* וּבֵינִיכֶם —.  
 beware, to, *Niph.* of keep.  
 beyond (region b.), other side,  
     עֵבֶר.  
 bind, to, saddle, חָבַשׁ; אָסַר.  
 bird, fowl, עוֹף 2; צִפּוֹר, pl. צִפּוֹרִים.  
 bitter, to be, מָר, *st.*, *impf.* יִמָּר § 42;  
     bitter, מָר 1, § 43.  
 bless, to, בָּרַךְ, *Pi.*; pass. *Pu.* § 36;  
     blessed, בָּרוּךְ; blessing, בְּרָכָה 1.  
 blind, עוֹר 3.  
 blood, דָּם 1; *pl.* blood shed;  
     with heavy suff. דָּמָם.  
 blot out, to, destroy, מָחָה; pass.  
     *Niph.*  
 boil, to, cook, בָּשַׁל, *Pi.*  
 bone, עֶצֶם 2. *f.*; *pl.* *im* and *oth.*  
 book, סֵפֶר 2.  
 bosom, חֵיק 2. § 41.  
 both, שְׁנַיִם (two); with suff. *both of*  
     *us, we both*, שְׁנֵינוּ, &c. § 48. 1. 9.  
 bottle, חֶמֶת 2.  
 bow, a, קָשָׁת 2. *f.*  
 bow down, to, פָּרַע; trans. *Hiph.*  
 boy (bear).

bread, לחם 2.  
 broad, be, רחב, *st.*; broad, רחב, 1;  
 breadth, רחב 2. See p. 120.  
 break, to, שבר, *Niph.*; pass. *Niph.*;  
 broken, שבור; b. in pieces, *Pi.*  
 break down, to, שבר.  
 break, to (of day), עלה; daybreak,  
 ערב 2.  
 breath, נפש 1.  
 brightness, עז 2.  
 bring, to, *Hiph.* of come.  
 bring down, to, *Hiph.* of go down,  
 &c.  
 bring out, to, *Hiph.* of go out.  
 bring up, to, *Hiph.* of go up.  
 bring up, to = to rear, על, *Pi.*  
 brook, נחל 2.  
 brother, אח. See p. 153.  
 buck, he-goat, עז 2. § 41.  
 build, to, בנה. § 44.  
 burn, to, שרף; pass. *Niph.*; with  
 fire, שרש.  
 burnt-offering, עולה.  
 bury, to, קבר; pass. *Niph.*; grave,  
 קבר 2. &; קברא grave, burial.  
 but, כי; אם § 49. 5 b.  
 butler, butlership, שטח. § 45.  
 buy, to, acquire, קנה (possess).  
 buy corn, to, קנה.  
 by (of cause), כן. §§ 14, 15.  
 by (beside), על, p. 70.

## C

calamity, צרה 2. § 41.  
 calf, עז 2; f. עזלה. § 34.  
 call, to, cry, קרא, *dat.*; he called  
 him Adam, קרא לו אדם; he  
 called his name Adam, קרא

אדם שמו אדם; he was called Adam,  
 קרא לו אדם. § 43. 5.  
 captain, קצין (prince).  
 capture, to (a city), קבר.  
 carcase (corpse).  
 care, take, to, *Niph.* of keep.  
 cast, to, throw, שלך, *Hiph.*; pass.  
*Hoph.* § 27. 2.  
 cast lots, to. See fall.  
 cattle, בהמה 1; *estr.* a. 'בה; *estr.*  
 pl. 'בה. See p. 154.  
 cave, סוקה, 1, a firm.  
 cease, to, חל, *st.*; he ceased speak-  
 ing, חל לדבר.  
 cedar, ארז 2.  
 Chaldees, כשדים.  
 chamber, חדר 2. m.  
 change, to, חלף, *Pi.*  
 cheek, לחי 2. § 45.  
 cherub, כרוב.  
 child, ילד 2; עזל 1; עזל 3;  
 children of Israel, בני ישראל  
 (son).  
 choose, to, בחר; *acc.*, ב.  
 city, עיר 2. f.; pl. ערים, p. 153.  
 clean, be, to, טהר, *st.*; clean,  
 טהור 1.  
 cleave, to, חסך, *st.*; to, ב.  
 clothe oneself, to, put on, wear,  
 לבש, *st.*, *acc.*; clothe (another)  
 with—, *Hiph.*, two *accus.* § 27. 1d.  
 cloud, ענן 1.  
 cold, adj., קר 1, § 43; noun, קר 2.  
 colt, עז 2. § 41.  
 come to, come in, enter, go in,  
 בא; bring, *Hiph.*; pass. *Hoph.*;  
 entrance, קבוא 1. פ.  
 comfort, to, נחם, *Pi.*; pass. *Pu.*

command, to, צוה *Pi.*; pass. *Pu.*;

a command, מצוה 1.

commit, to, entrust (oversee).

compassion, to have, רחם *Pi.*

(pity). § 36.

conceal, to (hide).

conceive, to, הרה; *impf.* 3 *s.f.* with

waw cons. וַהֲרֵה. § 45. 1. 3.

confide, to, trust, בטח; in, ב.

contend, to, ריב. § 40.

continually, תמיד.

corn, שֶׁבֶר, 1 דֶּגֶן 2.

corpse, carcase, נבלה 1.

corrupt, to, שחח, *Hiph.* (*Pi.*); pass.

*Niph.*

counsel, to, advise, יעץ, *impf.*

יעץ; deliberate, *Niph.*, *Hithp.*;

counsel, to, עצה 1. § 39.

count, to, number, ספר; מנה.

§ 44.

count, to, impute, reckon, חשב.

country, the (field).

court, a, חצר 1. *c.*, pl. *im* and *ôth.*

covenant, a, ברית, *f.*; to make a

covenant—ברת (cut); establish,

fulfil a —, — הקים (arise).

cover, to, כסה, *Pi.*; pass. *Pu.*; a

covering, מכסה. § 45.

cow, פרה (ox).

create, to, ברא; pass. *Niph.*

creep, to, רמש, *impf.* in *o*; creep-

ing things, רמש 2, *coll.*

cross, to, pass over, by, עבר;

*Hiph.*, bring over, make go

through, &c.; a crossing, ford,

מעבר 1.

cry, to (call).

cry out, to, צעק, צעק; a cry, צעקה 1.

cultivate, to (serve).

cunning, 1. ערום.

curse, a, ban, חרם 2.

curse, to, ארר; קלל, *Pi.*

cut down, to, cut off, cut, פרת;

pass. *Niph.*

## D.

Daniel, דניאל; later דניאל.

darkness, חשך 2.

dash in pieces, רמש, *Pi.*; pass. *Pu.*

daughter, בת 2. *i.*; my *d.*, בתי, &c.;

plur. בנות 1. See p. 153.

David, דוד, דוד.

dawn, daybreak, שחר 2.

day, יום 2, § 41. 5; pl. ימים.

See p. 153.

death, מות, § 41 (die).

Deborah, דבורה (= bee).

deceive, to (beguile).

declare, to (tell), (hear), (count).

deep, be, עמק, *st.*; deep, adj. עמק 1

See § 43. 4.

deliberate, to (counsel).

delight in, to, חפץ, *st.*; *impf.*

חפץ, in pause, יחפץ.

delight, pleasure, חפץ 2. § 35;

delighting in, adj. חפץ 1.

deliver, to, נצל, *Hiph.*; pass. *Niph.*

depart, to, סור. § 40; מוש § 40.

descend, to, ירד. § 39.

desert, wilderness, pasture, מרבר 1.

desire, to, חמד; *impf.* יחמד, pass.

*Niph.*; חפץ, *st.*

desolation, חרבה 2.

despise, to, קלל; to be despised,

קל (Qal).

destroy, to, שחח, *Hiph.* (*Pi.*);



- pass. *Niph.*; שמד, *Hiph.* pass.  
*Hoph.* (blot out).  
 dew, טל.  
 die, to, מות; to kill, *Hiph.*, *Pōl.*  
 (מות); pass. *Hoph.*; dead, מת  
*pt.*; death, מות 2. § 41.  
 disease, sickness, חלי 2. § 45.  
 displeased, זעף 1.  
 divide, to, ברל, *Hiph.*; pass. *Niph.*  
 do, to (make).  
 dog, כלב 2.  
 door, דלת 2. *f.*  
 dove, יונה, *f.*, pl. *im.*  
 draw near, to, approach, קרב, *st.*;  
*Hiph.* bring near, offer, pre-  
 sent; נגש, *perf.* used in *Niph.*,  
*impf.* in *Qal.* See § 33. *Hiph.*  
 bring near; near, קרוב 1.  
 dream, to, חלם; *impf.* יחלם; a  
 dream, חלום, plur. *ōth.*  
 drink, to, שתה; to give to drink,  
 water, שקה, *Hiph.*; feast, משתה,  
 § 45; a butler, cupbearer, משקה,  
 § 45; cupbearer's office, same.  
 drive out, to, גרש, *Pi.*, pass. *Niph.*  
 drunk, be, שבר, *st.*; strong drink,  
 שכר 1.  
 dry, be, יבש, *st.*, § 39; חרב; dry  
 land, יבשה 1.  
 dumb, אלם 3.  
 dust, עפר 1.  
 dwell, to, ישב, § 39; שכן, *impf.*  
 in *o* (p. 80); *Hiph.*, to place;  
 tabernacle, משכן, plur. *ōth* (*im*).  
 E.  
 eagle, נשר 2. *i.*  
 ear, אזן, 2. *f.*, *du.*; give ear, hear-  
 ken, האזין, *Hiph.*, denom.  
 (hear).  
 earth, land, ארץ 2. *f.*  
 earthquake, רעש (shake).  
 east, קדם; on the east of—  
 מקדם ל  
 eat, to, אכל, § 35; give to eat,  
*Hiph.*; meat, food (אכל 2),  
 מאכל 2, מאכלה 1.  
 Eden, עדן.  
 edge, פה, with the edge of the  
 sword חרב לפי. See p. 153.  
 eggs, ביצים 2, pl. *f.* § 41. 4.  
 Egypt, מצרים, *f.*; Egyptian, מצרי,  
 fem. ית. § 16. 4. 1.  
 Ehud, אהוד.  
 elder, זקן 1 (aged); elder, comp.  
 = greater (great). § 47. 1 b.  
 Elijah, אליהו, אליה.  
 Elisha, אלישע.  
 embrace, to, חבק, *Pi.*  
 empty, רק (ריק).  
 end, קץ 2, § 43; latter end,  
 אחריית, *f.*  
 end, be ended, תם, *st.*, § 42; בלה,  
 § 44; to finish, complete,  
*Hiph.* תם, *Pi.* כלה; perfect,  
 תם 1. תמים 1.  
 enemy, איב 3; enmity איבה 2.  
 enter, to, בוא, ב.  
 entice, *Pi.* of פתה (to be simple).  
 entrance, מבוה 1.  
 escape, to, מלט, *Niph.*; rescue,  
*Pi.*  
 establish, to, *Hiph.* of קים arise.  
 eternity (ever).  
 evening, ערב 2. *c.*  
 ever, eternity, עולם 1, ער; for ever,

לְעוֹלָם; *eternal hills*, 'הָרִי ע';  
 never, לֹא . . . לֹע'  
 every, כָּל; every day, כָּל-יּוֹם (all);  
 they went *every man* to his  
 house, הָלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4).  
 evil, adj. רַע 1, § 43; evil, *n.* רַע,  
 רָעָה 2, § 43; אָוֶן 2, § 41.  
 except, כִּי אִם.  
 extinguished, be, נִתְעַף, *st.*  
 eye, עֵין 2. *f.*, § 41, *du.* עֵינַיִם; *pl.*  
 עֵינֹת, fountains (§ 41. 5).  
 Ezra, עֻזְרָא.

## F.

face, faces, פָּנִים 1, *pl.*; before,  
 formerly, לִפְנֵי; *before me*, לִפְנֵי,  
 &c., p. 69; used both of *time*  
 and *place*.  
 fair, beautiful, יָפֶה 1, § 45; beauty,  
 fairness, יָפִי 2.  
 fall, to, נָפַל, *impf.* in *a*, § 33; let  
 fall, drop, cast (lots), *Hiph.*  
 famine (hungry).  
 far, to be, רָחַק, *st.*; far, adj.  
 רָחוֹק 1.  
 fat, בָּרִיא 1.  
 father, אָב, *irreg.* See p. 153.  
 fear, to, יָרָא, *st.*, § 39, *impf.* יִירָא;  
*inf.* יִרְאֶה; *pass.* *Niph.*; terrible,  
*ptc.* נֹרָא; fear, יָרָא 2, מֹרָא 1,  
 § 38; פֶּחַד 2.  
 feast (drink).  
 feast, to hold a (religious), חָגַג,  
 § 42, a (religious) feast, חָג 2,  
 § 43 and p. 45 (near foot).  
 feed, to, pasture, רָעָה; shepherd,  
 רָעָה.  
 field, שָׂדֶה 1, § 45, *pl.* *oth (im).*

fierceness (heat), חָרוֹן.  
 fight, to, לָחַם, *Niph.*; *with, against*,  
 ב; *for*, ל; battle, war, מִלְחָמָה,  
*astr.* מִלְחָמָה, § 29. 3.  
 fill, to (be full).  
 find, to, מָצָא; *pass.* *Niph.* § 38.  
 fine, thin, דָּק 1. § 43.  
 finish, to, בָּלָה, *Pi.*; *pass.* *Pu.* (be  
 ended), also *Qal.*  
 fire, אֵשׁ 2. *f.* § 43.  
 firmament, expanse, רָקִיעַ 1.  
 first, former, רִאשׁוֹן (§ 35. 1 a); at  
 first, בְּרִאשׁוֹנָה.  
 fish, דָּג, דִּיגָה 1. § 18. 3.  
 flame, לֶהָבָה 1.  
 flee, to, בָּרַח; נוֹס; to put to  
 flight, הָנִים (*Hiph.*); a refuge,  
 מָנוֹס 1. § 41.  
 flesh, בָּשָׂר 1.  
 fling, to (cast).  
 flock, נָעַד 2; צֹאן 2.  
 flood (of Noah), מַבּוּל.  
 foe, אֹיֵב (enemy).  
 food, אָכַלָה (eat).  
 fool, נָבֵל 1; אֲוִיל; folly, אֲוִילָה 2.  
 foot, רֶגֶל 2. *f.*  
 for, conj. כִּי.  
 force, forces, army, חַיִּל 2, § 41;  
 also wealth, valour.  
 ford, a, מַעְבָּר.  
 ford, to, (to cross).  
 forget, to, נָשַׁח; *pass.* *Niph.*  
 fork, מוֹלֵג, 3; *pl.* מוֹלְגוֹת.  
 form, to, יָצַר, § 39; *impf.*; *with*  
*waw cons.* יָיָצַר.  
 forsake, to, עָזַב (leave).  
 four, § 48; fourth, § 48. 2.  
 fowl (bird).

friend, רֵעָה, § 45.

frog, צִפְרָדֵּי, § 30.

from, out of, prep. מִן, § 14. 2, § 15. 2.

fruit, to bear, be fruitful, פָּרָה;  
fruit, פֶּרִי, 2, § 45. 3 b.

full, be, מָלֵא, *st.*; of, *acc.*; be filled  
with, *Niph.*, *acc.*; to fill (a thing  
with), *Pi.*, *two acc.*, § 38. 3 b;  
fuiNESS, מָלֵא; full, *adj.* מָלֵא.

### G.

gain, to (property), רָכַשׁ; gain,  
property, רְכֻשׁ.

garden, גֶּן, 2. § 43.

garment, בִּגְדֵי, 2. *i.*, suff. בִּגְדֵי, &c.  
(not דָּ). שְׂמֹלֶת, 2 and שְׂלֵמָה, 2  
(by transposition).

gate, שַׁעַר, 2.

gather, to, אָסַף, § 34; קָבַץ (*Qal*), *Pi.*;  
assemble, gather themselves,  
and pass. *Niph.* of both vbs.

gazelle (beauty), צִבִּי, 2. *i.* § 45. 3.

genealogies, history, תּוֹלְדוֹת, *pl. f.*  
(bear).

generation, דּוֹר, 2, § 41, *pl. (im) ḏth.*

Gentiles, גּוֹיִם. גּוֹי, nation.

Gideon, גִּדְעֹן.

girl (bear), (lad).

give, to, נָתַן, § 33; *dat.* gift(s),  
*coll.* מַתָּן, 1.

glad, be (joyful).

glorify, to, כָּבֵד, *Pi.* (be heavy);  
glory, כְּבוֹד, 1.

go, to, הָלַךְ, § 39; walk, *Hithp.*  
§ 26. 3 b.

go down, יָרַד, § 39; *Hiph.* bring  
down; pass. *Hoph.*

go in, בּוֹא, § 40; bring in, *Hiph.*,  
pass. *Hoph.*; followed by בּוֹ,  
אֵל, *acc.*

go out, יָצָא, §§ 38, 39; bring out,  
*Hiph.*; pass. *Hoph.*; of מֵן, out-  
going, exit מוֹצֵא, 1, § 38.

go up, עָלָה; bring up, *Hiph.*; an  
ascent, מַעֲלָה, § 45.

let go, to, שָׁלַח, *Pi.*

God, אֱלֹהִים, *pl.* (sing. in poetry  
אֱלֹהִי); with insep. prepp. 'לֵא,  
&c. (§ 15. 1 b), but מֵא.

gold, זָהָב, 1.

good, be, pleasing, agreeable, טוֹב,  
*perf.*; *impf.* יֵטֵב; do good to,  
do right, *Hiph.*; well, very,  
הֵיטִיב, *inf. abs.* § 39.

good, *adj.* טוֹב; good things,  
goods, goodness, טוֹב, 2, the  
best (of), מֵיטֵב (only in *cstr.*) 1.  
govern, to, rule, *over*, מָשַׁל, בּ (king).  
grass, דִּשָּׁא, 2; עֵשֶׂב, 2; to sprout  
(of young grass), הִרְשִׁיא, *Hiph.*  
*denom.*

grave (bury).

great, be, grow, גָּדַל, *st.*; bring up  
(a child), *Pi.*; magnify, *Hiph.*  
(*Pi.*);—oneself, *Hithp.*; great,  
גָּדוֹל, 1; greatness, גְּדֻלָּה, 2; great,  
רַב, 1, § 43, *pl.* many.

grey hairs, שֵׂיבָה.

groan, to, אָנַח, *Niph.* § 34.

ground, אֲדָמָה, 1.

grow, of grass (grass), (sprout).

grow up (be great).

guilty, be, אָשָׁם, *st.*; suffer, be  
punished (as guilty), *Niph.*;  
guilt, אָשָׁם, 1, עָוֹן, 1.

## H.

half, חָצִי 2. § 45. 3.  
 halt, to, be lame, צָלַע.  
 hand, יָד 1. *f.*, § 18; *your* — יָדְכֶם.  
 hang up, to, יָקַע, *Hiph.*; הוֹקִיעַ.  
 happen, to (befall).  
 hard, be, קָשָׁה, *Hiph.*; hard, severe, קָשָׁה 1 (heavy).  
 hate, to, שָׂנֵא, § 38; hatred, שְׂנְאָה 2.  
 head, רֹאשׁ, § 41. 5, pl. רִאשִׁים.  
 heal, רָפָא; pass. *Niph.*  
 hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.* (ear); rumour, report, שָׁמַע 2.  
 heart, לֵב, 1, לֵב 2, § 43 (pl. *oth* in both).  
 heaven, heavens, שָׁמַיִם 1, pl.  
 heavy, be, כָּבֵד, *st.*; make heavy, harden (honour, glorify), *Pi.*; heavy, כָּבֵד 1.  
 Hebrew, עִבְרִי, fem. עִבְרִיָּה, § 26. 4. 8.  
 heifer, עֵגְלָה 2.  
 help, to, עָזַר; help, עָזַר 2. § 35.  
 hero, mighty man, גִּבּוֹר.  
 hide, to, סָתַר, pass., reflex. *Niph.*; act. *Hiph.*; חָבֵא, pass., reflex. *Niph.*, *Hithp.*; act. *Hiph.*  
 high, be, רוּם; lift up, *Hiph.*; high, lofty, רוּם 1, *ptc.*  
 hill, mountain, הָר 2. § 43.  
 history (genealogies).  
 hither, here, adv. הֵלָם.  
 Hittites, חֲתִי, *ptc.*  
 ho ! הֹי.  
 holy, be, קָדַשׁ, *st.*; sanctify, *Pi.*; —oneself, *Hithp.*; holy, saint,

שָׁמַיִם 1; holiness, קָדַשׁ 2; holy place, sanctuary, מִקְדָּשׁ, קָדַשׁ 1.  
 honey, דְּבַשׁ 2. § 29. 2.  
 horn, קֶרֶן 2. *f.*  
 horse, סוּס 2; mare, סוּסָה, *f.*  
 host, army, time of service, צָבָא 1, pl. *oth.* § 38. 2.  
 hot, be, חָם, *st.*; hot, חָם 1, § 43; heat, חֹם 2.  
 house, בַּיִת 2, § 41; home, בֵּיתָה; pl. בְּתִיִּם, p. 153.  
 how ! מָה, § 13. 3; אֵיךְ.  
 howl, to, יָלַל, *Hiph.* § 39. 1. 4.  
 hungry, be, רָעַב, *st.*; hungry, רָעַב; hunger, famine, רָעַב 1.  
 hunt, to, צוּד; venison, צִיד.  
 husband (man).

## I.

if, אִם.  
 ill (evil).  
 image, צֶלֶם 2.  
 imagination, יָצַר 2 (form).  
 impute, to, reckoned, חָשַׁב.  
 in, prep. ב, § 14; into, אֶל ב.  
 increase, to (*intr.*), רָבָה.  
 inhabit, to, יָשַׁב, § 39. 2. 2 *b*; inhabitant, יָשֵׁב.  
 inherit, to, יָרַשׁ, § 39. 2. 2 *a*, dispossess, *Hiph.*; נָחַל, give to inherit, *Hiph.*; inheritance, נַחֲלָה.  
 iniquity, אָח, 2, § 41 (evil, guilt).  
 innocent, נָקִי (very rarely נִקְיָא).  
 inside, midst, heart, קֶרֶב, 2. *i.*; within the city, בֶּקֶרְבֵּי הָעִיר; within me, בֶּקֶרְבֵּי (midst).  
 instead of, תַּחַת (beneath), p. 121.  
 Israel, יִשְׂרָאֵל.

## J.

Jeroboam, יֵרֵבֹעַם.

Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַם), p. 103.

Jezebel, אֵיזֶבֶל.

Jonathan, יְהוֹנָתָן, יוֹנָתָן.

Jordan (the), הַיַּרְדֵּן.

Joseph, יוֹסֵף.

Joshua, יְהוֹשֻׁעַ, יְהוֹשָׁע.

journey, to, נָסַע; journey, 1. מִסָּע.

joyful, be, rejoice, &c., שָׂמַח, *st.*;glad, joyful, *ptc.*; gladness, joy,

שָׂמָחָה 2; also גִּיל, verb and

noun, §§ 40, 41.

Judah, יְהוּדָה.

judge, to, שָׁפַט; to litigate, im-

plead one another, *Niph.*; ajudge, *ptc.* שֹׁפֵט; judgment,

מִשְׁפָּט 1.

just, be, righteous, &c., צַדִּיק, *st.*;justify, *Hiph.*; — oneself,*Hithp.*; just, righteous, צַדִּיק;righteousness, צִדְקָה 2. *i.*, צִדְקָה 1.

## K.

keep, to, watch, שָׁמַר; keep one-

self, take care, beware, *Niph.*;watchman, *ptc.* שָׁמַר; watch,

מִשְׁמָר 1; watch, charge,

מִשְׁמָרָה, § 29. 3 a.

key, מַפְתֵּיחַ 3 (open).

kid, גִּדִּי. § 45.

kill, to, הָרַג; *Hiph.* of *die* (הָמִית).kindle, to, burn (*intr.*) יָקַד(trans.); *Hiph.* of יָצַת (הָצִיחַ),

§ 39. 3.

king, be, rule, מָלַךְ, *over*, עָלָה;make one king, *Hiph.*; *pass.**Hoph.*; a king, מֶלֶךְ 2; queen,

מַלְכָּה 2; kingdom, מַמְלָכָה, &amp;c.,

§ 29. 3 a.

kiss, to, נָשַׁק, *impf.* in *a* (also *o*);

with לָ; a kiss, נִשְׁיָקָה (rare).

kneel, to, בָּרַךְ, *st.*; to make (abeast) כָּרַעַל, *Hiph.*; the other

parts in sense of "bless"; knee.

בָּרַךְ 2. *i.*, *f. du.* § 29, p. 101.know, to, יָדַע, § 39. 2; *impf.* יָדַע,*imp.* יָדַע, *inf. cstr.* יָדַע; *pass.**Niph.*; inform, make known,*Hiph.*; *pass.* *Hoph.*; know-

ledge, יָדַעַת 2.

## L.

lad, לָעַר 2; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, נִבְרָתָה 2. *i.* See

§ 29. 3 b.

lamp, נֵר.

lance, רֵיחַ 2. § 37. 2.

land (earth).

last, אַחֲרָיו (after).

law, instruction, תּוֹרָה (teach)

leaf, leafage, עֵלָה 1. § 45. 3.

lean, to, rest, press, act. סָמַךְ; one-

self, *Niph.*; וָשָׁעַן, *Niph.*; upon, עָלָה.learn, to, לָמַד, *st.*; make learn,teach, *Pi.*, two *acc.*leave, to, abandon, עָזַב; *pass.* *Niph.*

leave off, to, stop (cease).

left (over), be, remain, נִשְׁאַר; to

leave over, let remain, *Hiph.*;*pass.* *Niph.*

left (hand), שְׂמָאל.

length (long).

leopard, נִמֵּר 1.

lest, conj. פֶּן, joined with *impf.*  
lick, to, לָקַק, § 42.  
lie, to (speak falsely), כָּזַב, *Pi.*; a  
lie, כְּזָב, 1.  
lie down, to, lie, שָׁכַב, *st.*; a bed,  
מִשְׁכָּב, 1; to lie down (of beasts),  
רָבַץ, *st.*; a stall, resting-place,  
מִרְבֵּץ, 3. § 30.  
life (live).  
lift up, to, bear, נָשָׂא (high).  
light, be, shine, אֹר, *perf.* in *o*;  
give light, *Hiph.*, § 40; light,  
אֹר, 2; luminary, light, מְאֹר,  
1, pl. *oth* (*im*).  
light, be, swift, קָל, *st.*, § 42; to  
curse, *Pi.*; lighten, *Hiph.*; light,  
swift, קָל, 1. § 43.  
like, prep. כִּי, § 14. See p. 87.  
lion, אֶרֶי, 2, § 45; young lion, בֶּפִּיר.  
lip, edge, shore, שֹׁפָה, 1, *du.* § 17.  
listen, to (hear), אָל, כִּי.  
little, be, קָטָן, *st.*, § 22; little, קָטָן,  
1, קָטָן, 1, — the first form is  
not inflected (found only in  
abs., and *once* in *cstr.*), the  
second is inflected קְטַנִּים קְטַנָּה.  
See § 43. 4.  
little, a, some, a few, מְעַט; a little  
water, food, &c. מִ' מִים, אֶכֶל;  
a few people, מִ' מְתֵי מ' (also מְתֵי  
מִסְפָּר).  
live, to, חָיָה, § 45; living, חַי (from  
root חַיִּי, see p. 87); life, חַיִּים;  
living creature, beast, חַיָּה.  
lofty, be, גָּבַהּ, *st.*; lofty, high, גָּבַהּ,  
1; loftiness, height, גִּבְהָה, 2.  
long, be, אָרָךְ, *st.*; to prolong,  
*Hiph.*; long (אָרָךְ) only in *cstr.*

אָרָךְ (see p. 64), אָרָךְ, 1, fem.  
אָרְכָה (see § 43. 4); length,  
אָרָךְ, 2.  
look, to, נָבַט, *Hiph.*  
lord, אֲדֹנָי, 1; takes pl. suff., ex-  
cept in 1st pers. s., where it  
admits sing. also (prob. a later  
device to distinguish a human  
lord אֲדֹנָי from the divine אֲדֹנָי  
= יהוה).  
lot, גּוֹדֵל, 1, pl. *oth*.  
Lot, לוֹט.  
loud, גּוֹדֵל (great).  
love, to, אָהַב, *st.*, § 34; love, אֲהַבָה  
(strictly *inf. cstr.*).  
low, be, שָׁפַל, *st.*; low, שָׁפַל; to  
bring low, *Hiph.* of שָׁפַל or בָּרַע.  
Luz, לֹז.

## M.

magnify, to (be great).  
maid, שֹׁפָחָה, 2; אִמָּה, 1, pl. אִמָּהוֹת,  
see p. 153.  
make, to, do, עָשָׂה; pass. *Niph.*;  
to make one thing into another,  
*two accus.*; work, deed, מַעֲשֶׂה,  
§ 45; פָּעַל *poet.*; a work, פָּעַל,  
p. 120.  
male, זָכָר, 1.  
man, husband, אִישׁ; man, man-  
kind, אָדָם.  
mannen, מְשַׁפֵּט, 2, דָּרָךְ, 1.  
mantle, מְעִיל; אֲדָרְתָה, § 29. 2.  
many, be, increase, רָבָה; increase,  
to, act. *Hiph.*; many, רַב, 1. § 43  
mare (horse).  
matter (word).  
measure, to, מָדַד, § 42.



meat (eat).  
 meditate, muse, הִנָּה.  
 meet, to, קָרָא, קָרָה (infin. cstr. קָרְאָה); *to meet him*, לִקְרֹאתוֹ, &c.  
 melt, to, מָוָה, and *Niph.*  
 memory, memorial, זָכַר 2.  
 mention, to, *Hiph.* of *remember*.  
 merciful, to be, רָחַם, *Pi.*, acc. חָנָן;  
 mercy, loving-kindness, חֶסֶד.  
 messenger (angel).  
 midst, חֲתוּךְ 1, § 41; *within the house*, בְּחֻזֵּף הַבַּיִת (inside).  
 mighty man (hero).  
 minister, to, שָׁרָה, *Pi.* (serve).  
 Miriam, מִרְיָם.  
 mischief, אָסוֹן (rare).  
 missile (send).  
 mistress (lady).  
 Moab, מוֹאָב.  
 month, חֹדֶשׁ 2 (new).  
 moon, יָרֵחַ.  
 more (still), עוֹד.  
 morning, בֹּקֶר 2.  
 morsel, fragment, פֶּתַח 2. *i. f.* § 43.  
 Moses, מֹשֶׁה.  
 mother, אִם 2. § 43.  
 mountain (hill).  
 mourn, to, סָפַד, אָבַל, *st.*; mourning, מִסְפָּד 3.  
 mouth, edge, פֶּה. See p. 153.  
 much, רַב 1. § 43 (many).

## N.

naked, עֵרִים, pl. עֵרִימִים, see § 43. 4; nakedness, עֶרְוָה 2.  
 name, שֵׁם 3, pl. שִׁמּוֹת.  
 narrate, to, סָפַר, *Pi.*  
 nation, גּוֹי (people).

native land, מוֹלָדָת 2 (bear).  
 near, קָרֹב 1 (draw near).  
 neck, צִוָּאר 1, *sing.* and *pl.*  
 new, חָדָשׁ 1.  
 night, לַיִל 2, § 41, usually לַיְלָה 2.  
 no, not, לֹא direct; אַל, with prohibitions, p. 83; no, none, אֵין 2 (if with vb., vb. is in *pt.*), p. 136, footnote.  
 north, צָפוֹן 1.  
 not to, לִבְלֹתִי, *inf.*, p. 145.  
 now, עַתָּה.  
 number, to, מָנָה (count).  
 nurse, מִינִיקָה 2. *i.* § 29. 3.

## O.

oath, שְׁבוּעָה (swear).  
 offer, to, *Hiph.* of קָרַב, *draw near*.  
 offering, קָרְבֵּן; meat (*i.e.* bloodless)—מִנְחָה; drink—נֶסֶךְ 2. *i.*; burnt—עֹלָה.  
 ointment, שָׁמֶן 2.  
 old (elder, aged).  
 olive, זַיִת 2. § 41.  
 on, upon, ב, § 14. 1; עַל, p. 70.  
 one, § 48; one—another, p. 150 (friend), (brother).  
 only, אֵד, רַק.  
 open, to, פָּתַח; pass. *Niph.*; door, פֶּתַח 2. *i.*; key, מַפְתָּח 3; to open (of eyes), פָּקַח; pass. *Niph.*; open (of mouth), פָּצָה.  
 oppress, to, לָחַץ, עָנָה, *Pi.*  
 or, או; וְאִם, אִם in interrogative or indirectly interr. sentences, —*shall we go or shall we forbear?* הֲנֵלֵךְ (וְאִם) אִם נִחְדֹּל; or no, or not, אִם לֹא, § 49. 5 c.

other, אַחֵר, pl. אַחֵרִים.  
 out, out of, מֵן, § 14. 2, § 15. 2.  
 out at, in at, בָּעֵד (properly "interval," "distance"). See p. 96.  
 outside, חוּץ; *to the outside*, הַחוּצָה;  
*on, at, the outside of the house,*  
 מִחוּץ לְבֵית, § 14. 2 b.  
 over, upon, עַל, p. 70.  
 overflow, to, overwhelm, שָׁטַף.  
 oversee, to, visit, פָּקַד; commit,  
 entrust, *Hiph.*; an overseer,  
 פֶּקִיד.  
 ox, פָּר, 2, § 43; שׁוֹר, § 41; cow,  
*fem.* פָּרָה.

## P.

pain, חָלִי, 2, § 45. 3; מַכָּאב.  
 palace, הֵיכַל, 1, pl. *ôth* (once);  
 cstr. הֵיכָלִי.  
 palm (hand), כַּף, 2, § 43.  
 pass by, עָבַר (cross).  
 passover, פֶּסַח, 2.  
 pasture, מִדְבָּר (desert).  
 path, נָחִיב, 1. *m.*, and נִתְיָבָה, *f.*  
 pay, to, שָׁלַם, *Pi.*  
 people, עַם, 2, § 43.  
 perfect, תָּם, 1, § 43; תָּמִים, 1. See  
 be ended.  
 perish, to, אָבַד, § 35; destroy,  
*Pi., Hiph.*  
 permit, to, נָתַן, *acc.* and *inf.*  
 Pharaoh, פַּרְעֹה.  
 Philistines, פְּלִשְׁתִּים.  
 pit, prison, בּוֹר, 2, § 41; pl. *ôth*.  
 pity, to, רָחַם, *Pi.*, § 36; חָנַן, § 42.  
 place, to, שָׁם, שׁוּם, שִׁית, הִנִּיחַ (*Hiph.*  
 of נָתַן); *Hiph.* of שָׁבַן. See set,  
 dwell, rest.

place, a, מָקוֹם, 1; pl. *ôth* (arise).  
 plague, נָגַע, 2; מִכָּה.  
 plain (*noun*), lowland, שְׁפֵלָה.  
 plant, to, נָטַע; a plant, נֹטֵעַ, 2. *i.*  
 play, to, sing, &c., זָמַר, *Pi.*  
 plead with, to, רִיב, בָּ, עִם, § 40.  
 plough, to, חָרַשׁ.  
 plunder, to, בָּזַז (spoil), (take). § 42.  
 poor, דָּל, אֲבִיּוֹן, 1. § 43.  
 possess, to, יָרַשׁ, קָנָה; possessor,  
 קָנָה; possession, מִקְנָה, § 45.  
 pot, סִיר; pl. *ôth*.  
 pour out, שָׁפַף (spill).  
 powerful, עָצוּם, 1.  
 prayer, תְּפִלָּה.  
 precept, פֶּקֶד (oversee).  
 presence, in p. of, לִפְנֵי (face).  
 p. 69.  
 prey, מִלְקוֹחַ (take).  
 priest, כֹּהֵן, 3.  
 prince, שָׂר, 2, § 43.  
 prolong, to, *Hiph.* of אָרַךְ, *be*  
*long.*  
 promise, to, אָמַר, with *infin.*  
 prophesy, to, נָבֵא, *Niph.* (*Hithp.*);  
*concerning*, ל, עַל; prophet,  
 נָבִיא, 1.  
 prove, to (try), צָרַף, בָּחַן, נָסָה,  
*Pi.*  
 proverb, מִשְׁל, 1.  
 punished, be, *Qal, Niph.* of אָשַׁם,  
*be guilty.*  
 pursue, to, רָדַף.  
 put on, wear, לָבַשׁ, *acc.*; to clothe,  
 dress with, *Hiph.*, two *acc.*,  
 § 27. 1 *d.* § 38. 3 b.  
 put, to, place, set, נָתַן. See place.  
 put out, to (the hand), שָׁלַח.

## Q.

queen, מַלְכָּה 2.

quiet, שָׁמָן.

quiet, become, שָׁחַק, impf. *o*.

## R.

rain, מָטָר 1; rain, to, מָטַר, *Hiph.*

ram, אֵיל 2. § 41. 2.

ransom, כַּפָּר 2 (atone).

read, to, קָרָא.

rebel, revolt, to, פָּשַׁע; *against*, ב.

receive, to, לָקַח, § 33. 3 b.

redeem, to, פָּדָה, נָאָל; redemption,

פְּדוּת; redeemer, נָאֵל.

refrain, to, רָחַק, *st.* (far).

refresh, to, sustain, קָדַעַר.

refuge (flee), (trust).

regard, to, שָׁעָה, אָל (look).

reign, to (king).

rejoice, to (joyful, be).

remember, to; זָכַר; pass. *Niph.*;

call to remembrance, mention,

*Hiph.*; memory, זָכַר 2.remove, to, סוּר, intrans.; *Hiph.*

trans.

rend, to, קָרַע.

repent, to, נָחַם, *Niph.* נָחַם, § 36.

report, שָׁמוּעָה (hear).

rescue, to (escape), (deliver).

rest, to, שָׁבַת; make cease, *Hiph.*;נוּחַ; give rest, *Hiph.* הִנִּיחַ, *dat.*;place, set, *Hiph.* הִנִּיחַ; resting-

place, מְנוּחָה, מְנוּחַ, § 41; sab-

bath, שָׁבַת 1.

restore, to (return).

return, to, שׁוּב; restore, *Hiph.*,*P<sup>o</sup>l.*; return, הִשׁוּבָה.

reveal, to, גָּלָה.

review, to, פָּקַד (oversee).

rib, side, צִלְעַ, *f.* 1; pl. *ôth (im)*.

See p. 114.

riches, חֵיל 2 (force); עֶשֶׂר 2; rich,

עֶשֶׂיר.

riddle, חִידָה.

ride, to, רָכַב, *st.*; to make ride,set on a horse, &c., *Hiph.*;chariot, רָכַב 2. *i.*, מְרַכֶּבֶה.

righteous, be (just).

rise, to, קוּם.

rise, to (of star, &amp;c.), זָרַח.

rise early, to, *Hiph.* שָׁכַם.river, נָהָר 1, pl. *ôth* and *im*; יָאֵר(mainly of *Nile* and its branches).roll, to, גָּלַל, *Qal, Hiph.*; pass.*Niph.*

rule over, to (govern).

rumour (report).

run, to, רוּץ; runner, post, *ptc.*

יָרַץ 1; make run, bring hastily,

*Hiph.*

## S.

sabbath (rest).

sacrifice, to, זָבַח; sacrifice, זָבַח

2. *i.*; altar, מִזְבֵּחַ 3, pl. *ôth*

(offer, offering).

saddle, to (bind).

saint (holy).

sake of, for, בַּעֲבוּר, — *of me*,

בְּגִלְלִי, בַּעֲבוּרִי. See עֵבֶר גָּלַל

in *Lex.*

salt, מָלַח 2.

salvation (save).

Samson, שִׁמְשׁוֹן.

- Samuel, שְׁמוּאֵל.  
 sanctify, to (holy).  
 sanctuary (holy).  
 sand, חֹל, 2. § 41.  
 Sarah, שָׂרָה.  
 satisfied, be, שָׂבַע, *st.*, *with*, *acc.* ;  
     to satisfy with, *Hiph.*, *two acc.*,  
     § 38. 3; satisfied, שָׂבַע 1; ful-  
     ness, שָׂבַע 2, שָׂבַע 1.  
 Saul, שָׂאוּל.  
 save, to, יָשַׁע, *Hiph.* הוֹשִׁיעַ; *pass.*  
     *Niph.*, salvation, safety, יָשַׁע 2;  
     יִשְׁעָה.  
 say, to, promise, אָמַר, § 35.  
 scattered, be, פוּץ (*impf.*); to  
     scatter, *Hiph.*; *pass.* *Niph.*  
 sceptre, tribe, rod, שֵׁבֶט 2.  
 scribe, כֹּהֵן 3 (count).  
 sea, יָם 2, § 43, *ctr.* יָם, יָם, and  
     יָם (only in יָם-סוּף).  
 see, to, רָאָה, §§ 44, 45; *pass.*  
     *Niph.*; show, let see, *Hiph.*,  
     *two acc.*; seer, רָאָה; sight,  
     aspect, face, מֵרָאָה.  
 seed, זָרַע 2 (sow).  
 seek, to, inquire at, דָּרַשׁ; *pass.*  
     *Niph.*  
 seek, to, בָּקַשׁ, *Pi.*  
 sell, to, מָכַר; *pass.* *Niph.*  
 send, to, שָׁלַח; send away, loose,  
     *Pi.*; a missile, שָׁלַח 2. *i.*  
 serpent, נָחָשׁ 1.  
 serve, to, till, עָבַד; *pass.* *Niph.*;  
     enslave, *Hiph.*; servant, עָבַד  
     2; service, עָבָדָה; to serve =  
     minister (mainly in sacred  
     things), שָׁרַת, *Pi.*  
 set, to, נָתַן, שִׁים (שׁוּם); בָּנָה;  
     *Hiph.*, *Pōl.* (§ 40. 5); *pass.*  
     *Niph.* (place).  
 seven, seventh, § 48.  
 shadow, צֶל 2. § 43.  
 shake, to, רָעַשׁ; *trans.* *Hiph.*; an  
     earthquake, רָעַשׁ 2.  
 shave, to, גָּלַח, *Pi.*, *Hithp.*  
 shed, to (spill).  
 Sheol, the underworld, שְׁאוּל.  
 shepherd, herdsman, רָעָה (feed).  
 shine, to, אָוֹר, § 40.  
 shore (lip).  
 short, קָצָר 1.  
 shoulder, שֵׁכָם 2. *i.*  
 shut, to, סָגַר; *pass.* *Niph.*  
 sick, be, to, חָלָה; sickness, חָלִי.  
 side, end (יָרֵכָה or יָרֵכָה), (once  
     in *sing.*—Gen. 49. 13—with  
     suff. יָרֵכָהוּ, *du.* יָרֵכָהיִם, *ctr.*  
     יָרֵכָהי (with *dagh. l.*).  
 silent, be, דָּם, *st.* (*impf.* יָדָם),  
     *Hiph.*  
 silver, כֶּסֶף 2.  
 simple one, a, פָּתִי 2. § 45. 3 b (3).  
 sin, to, חָטָא; sin, חָטָא 2, חָטָאָה;  
     sinner (*sing.*), חָטָא, *pl.*, חָטָאָה  
     (used in *plur.*).  
 sing, to, שָׁיר; a song, שִׁיר, and *fem.*  
 sister, אָחֻוָּה 1. See p. 153.  
 sit, to, dwell, יָשַׁב, § 39. 2; make  
     to sit, place, *Hiph.*; *pass.*  
     *Hoph.*; a seat, assembly, dwell-  
     ing-place, מוֹשָׁב 1.  
 slaughter, to, נָחַם, § 36.  
 slay, to, הָרַג (die).  
 sleep, to, נָשָׁן, *st.*; sleep, slumber,  
     נָוָם; sleep heavily, רָדַם, *Niph.*;  
     sleep, נִשְׁנָה 1, תִּנְנוּמָה; heavy

- (ecstatic) sleep, תרדמה, *e* firm.
- smell, to, ריח, *Hiph.*; smell, ריח, 2. נכה, *Niph.*; pass. *Niph.*; נכה, *Hiph.*; הכה; pass. *Hoph.* נגע; stroke, defeat, מכה, מנפה, נגע, 2. *i.* (The word מכה is of general use, the other two very commonly of divine plagues.)
- smoke, עשן, 1.
- snare, פח, 2. § 43.
- sole (of foot), palm, כף, 2. *f.* § 43.
- some (a little), מן, partitive.
- son, בן, 3. See p. 153.
- song, שיר, *m.* (שירה, *f.*).
- sore, רע, (bad).
- sorrow, heaviness, יגון, 1.
- soul, נפש, 2. *f.*
- south, ננב, 2.
- sow, to, זרע, bear seed, *Hiph.*; seed, זרע, 2.
- speak, to, דבר, *Pi.* (דבר, *pf.*)—in Qal used only in *act. ptc.*; a word, thing, דבר, 1; everything, כל דבר, nothing, כל ר', לא—כל, or לא—ר', § 13. 4.
- spill, to, שפף, pass. *Niph.*
- spirit, wind, רוח, 2. *f.*
- spoil, to, plunder, שלל; spoil, שלל, 1.
- spread, to, spread out (hands), פארש, יצע, *Hiph.* (impf. יצע), § 39. 3.
- sprout, to, צמח; make to sprout, *Hiph.*; sprout, branch, צמח, 2. *i.* (grass).
- staff, מקל, 3, pl. *oth.*
- stall, lair, מרביץ, 3 (lie down).
- stand, to, עמד; set up, *Hiph.*, קים.
- star, כוכב, 1.
- statute (command), חק, 2, § 43, fem. חקה (precept).
- steal, to, נגב, *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, נגב.
- still, yet, more, עוד; see p. 136 (note); still alive, עוד חי, (again).
- stone, אבן, 2.
- stranger, sojourner, נר, 1, § 41; strange, foreign, נכרי, (*nokhri*).
- street, חוץ, 2, pl. *oth.*; שוק, 2; רחב, *f.*, pl. *oth.*
- strength (strong).
- stretch, to, נטה, also *Hiph.* (put out); a bed, מטה.
- strip, to, פשט, *Hiph.*
- strong, be, חזק, *st.*; אמין, *st.*; strengthen, *Pi.*; עיצם, *st.*; strong, עז, חזק, עזום; strength, חזק, חזקה and חזקה, 2, § 43; כח, 2.
- strive, to, plead, ריב, § 40; strife, מריבה, 2, ריב.
- suck, to, ינק, § 39. 1; suckle, give suck, *Hiph.*; nurse, *ptc. Hiph.*, מינקה, see § 29. 3.
- suffer, to, punishment (be guilty); to suffer pain, כאב, *st.* (pain).
- sun, שמש, 2.
- swarm, to, שרץ, with *acc.*; a swarm, שרץ, 2.
- swear, to, שבע, *Niph.*; oath, שבועה.
- sweat, זעה, *s* firm.
- sweet, be (מתוק), *st.*; sweet, מתוק, 1, inflect. מתוקה. § 41. 1 b.
- sword, חרב, 2. *f.*
- sycamores, שקמים.

## T.

tabernacle, מִשְׁכָּן (dwell).

tablet, לֶחֶם *m.*; pl. לִּיחוֹת.

take, to, לָקַח; pass. *Qal*, *Niph.*,

§ 33. 3 b, c; prey, plunder, מִלְקוֹחַ; take (capture in war, &c.), לָכַד; pass. *Niph.*

tall, גָּבֹהַ (great). *Cstr.* גִּבְהָ.

tambourine, תָּף 2. § 43.

taste, to, טָעַם; taste, sense, טַעַם 2.

teach, to, יָרָה, *Hiph.*, הוֹרָה; לָמַד (learn) *Pi.*; law, instruction, תוֹרָה.

tell, to, נָגַד, *Hiph.*; pass. *Hoph.*

(count), (say), (speak).

temple, הַיְכָל (palace).

tent, אֹהֶל 2; pl. אֹהֳלִים (but also, with *prep.* בְּאֹהֳלִים).

terrible, נוֹרָא, *Niph. ptc.* of יָרָא (fear).

testify, to, עִיד, *Hiph.*; witness, עֵד.

that, conj. כִּי; in order that, לְמַעַן, with *inf.* *cstr.* (p. 168), or *imperf.* (p. 86); *that* is very often expressed by *waw consec.*, e.g. after וַיְהִי, and it came to pass. § 23. 3.

then, of time, אָז; *then*, of transition in thought, ו, simple and *consec.* § 23. 3.

thence (there).

there, שָׁם; thither, שָׁמָּה; thence, מִשָּׁם; where, whence, whither, see p. 47.

there is (was), יֵשׁ — *water*, יֵשׁ מַיִם; *I have*, יֵשׁ-לִי, &c. (see p. 130, note 3); *there is (was) not*, אֵין; *there is no water*, אֵין מַיִם; *suff.*, see p. 136.

therefore, עַל-כֵּן.

thief (steal).

thigh, יָרֵךְ 1; cons. יָרֵךְ. See p. 64.

thing (speak).

thither (there).

thorn, קוֹץ 2.

thought, מַחְשָׁבָה, § 29. 3 (count); *cstr. pl.* מַחֲ.

thresh, דָּגַשׁ; threshing-floor, נֶזֶן 2, pl. *ôth.*

threshold, סָף 2. *i.* § 43. 1 a.

throne, seat, כִּסֵּא 3, pl. כִּסְאוֹת.

thus, כֵּן.

tidings, to bring, preach, בִּשֵּׁר, *Pi.*

till, cultivate (serve).

till, until, *prep.* עַד; conj. עַד אֲשֶׁר, with *perf.* or *imperf.* according to sense. *Suff.*, p. 70.

time, עַתָּה, § 43; time (*fois, mal*), פַּעַם 2, gen. *fem.*, plur. *im* (properly *step*); twice, פַּעַמַּיִם; three times, שְׁלֹשׁ פַּעַמַּיִם.

tingle, to, צַל. § 42.

together, יַחַד, יַחְדָּו.

to-morrow, מָחָר.

tongue, לָשׁוֹן 1, gen. *fem.*, pl. *ôth.*

touch, to, נָגַע, ב.

tower, מִגְדָּל 1, pl. *im* and *ôth.*

transgress, פָּשַׁע; against, ב; transgression, פְּשָׁע 2. *i.*

tread, to, רָמַס.

tree, עֵץ 1; wood, *pl.*

tremble, to, רָגַז, *st.*

tribe (sceptre).

trust, to, בָּטַח, ב; seek refuge in,

ב, חָסָה; a place of refuge,

מִחְסָה (confide), (flee).



to try (as silver), צָרַף, בָּחַן ; to try,  
prove, tempt, נָסָה, *Pi*.  
turn, to, overturn, turn into, הִפֵּךְ ;  
pass. *Niph.* (return)  
turn aside, to, סוּר.  
twins, תְּאֵמִים.  
two, § 48 ; they two, both of  
them, שְׁנֵיהֶם, &c. § 48. 1 (9) ;  
the second time, שֵׁנִית.

## U.

under (beneath).  
undone, to be, הִמָּה, *Niph.*  
unless, לֹא־לֵא, לֹא־לֵא (usually perf.).  
until, עַד, וְדַי, &c. (till), p. 70.  
unto, אֶל, אֵלַי, &c., p. 70.  
upon, עַל, *suff.*, p. 70.  
upright, יָשָׁר 1.  
upwards, מַעֲלָה. See על in Lex.  
Ur, אֹּר.

## V.

vain, empty, רֵק, רִיק ; vanity, רִיק,  
שׁוּא.  
valley, בִּקְעָה 2, נַחַל 2, נֵיזָא 2.  
valour, חַיִּל 2 (force). § 41.  
vengeance, נִקְמָה 1 (avenge).  
venison, צִיד 2. § 41.  
very, מְאֹד (prop. a noun).  
vine, גֶּפֶן 2.  
vineyard, כַּרְם 2 ; vinedresser,  
פֹּרֵם 3.  
violence, wrong, חָמָס 1.  
virgin, בְּתוּלָה.  
vision, מְרָאָה (see).  
visit, to (review), (oversee).  
voice, קוֹל 2.  
vow, to, נָדַר ; a vow, נֶדֶר 2.

## W.

walk, to, *Hithp.* of הָלַךְ. § 26. 3 b.  
wall, חוֹמָה.  
wander, to, wave, tremble, נָנַע ;  
a.wanderer, נָנַע, *ptc.*  
war (fight).  
wash, to, רָחַץ ; —clothes, כִּבֵּם, *Pi*.  
§ 26. 1 a.  
waste, to, lay waste, שָׂמַם, *Hiph.*  
waste away, to, מָק, *Niph.* § 42.  
watch, to (keep).  
water, waters, מַיִם, pl.  
water, to (שָׁקַה, *Hiph.*), הִשְׁקָה  
used as causative of שָׁתָה, p. 152.  
way, manner, דֶּרֶךְ 2. a.  
weak, דָּל 1. § 43.  
wealth, חַיִּל 2 (force). § 41. 2.  
wean, to, נָמַל ; pass. *Niph.*  
weapon, בָּלִי, אֶל, בָּלִים 2.  
wear, to (put on).  
weary, be, יָעַף, *sz.* § 39 ; weary,  
יָעִיף 1.  
weep, to, בָּכָה. § 44, § 45. 1 (1).  
weigh, to, שָׁקַל, pass. *Niph.*  
well, בָּאָר 2. f.  
west, יָם. § 43.  
what, מָה. § 13. 3.  
whelp, נִוֵּר (lion).  
when, כִּי, כַּד with inf. cstr. ; בְּאִשֶּׁר,  
כִּי with finite forms (p. 111).  
when ? how long ? מָתַי, מָה.  
whence, where, whither, p. 47.  
whether ? הֲ, הִי. § 49. 2 ; אִם (or),  
§ 49. 5 c.  
who, which, מִי, מַה. § 13. 2.  
who ? מִי. § 13. 3.  
whoever, whosoever, מִי, מַה. § 13. 3.

whole (all).

why? wherefore? לָמָּה (מִדּוּעַ).

wicked, רָשָׁע 1; wickedness,

רָשָׁעָה 2.

wife (woman).

wilderness (desert).

willing, to be, אָבָה § 35.

wind (spirit).

wine, יַיִן 2. § 41.

wing, border, extremity, כַּנָּף 1.

*f. du.* (pl. *ôth*).

wise, be, חָכַם, *st.*, impf. יִחְכֹּם;

wise, חָכַם 1; wisdom, חֲכָמָה 2.

wish, to, חָפֵץ, *st.*

with, prep. עִם 2; אֵת 2. § 43.

See *suff.*, p. 142, note 1; with

*of instrument*, ב, § 14. 1 *f.*

withdraw, to (be far).

within (inside), (midst).

witness, עֵד 1, § 41 (testify).

wolf, זֶאֵב 2, *c* firm.

woman, אִשָּׁה. See p. 153.

womb, בֶּטֶן 2. *f.*; רֶחֶם 2. *c.*

wood, timber (tree).

word, thing, matter, דִּבָּר 1.

work, to (make).

wrestle, to, נָאֵב, *Niph.*

write, to, כָּתַב; pass. *Niph.*

(count).

## Y.

Yahweh (Jehovah), יְהוָה; perhaps

יְהוֹה; usually read יְהוָה, p. 41.

year, שָׁנָה 1, pl. *im* (*ôth* poet.);

a yearling שָׁנִי; 20 years old

= son of 20 years.

yoke, עֹל 2. § 43.

young, younger (little). § 47. 1.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נַעֲרִים.

## Z.

Zion, צִיּוֹן.

## ADDENDA.

On p. 172, col. 1, *insert*—  
because, כִּי.

On p. 179, col. 1, *insert*—  
Jacob, יַעֲקֹב.

On p. 185, col. 1, *insert*—  
Solomon, שְׁלֹמֹה.

On p. 187, col. 1, *insert*—  
understanding, 1. בִּינָה.

# VOCABULARY.

HEBREW AND ENGLISH.

## א

אב *a father*; cstr. אָבִי. See p. 153.

יָאָבֵד *to perish* (§ 35).—Impf. יֹאבֵד  
—Hiph. הָאָבִיד *to destroy*.

הָאָבָה *to be willing* (§ 35).—Impf.

יֹאבָה.

אֲבִיגַיִל *Abigail*.

אֲבִיּוֹן *m. poor*.

אֲבִימֶלֶךְ *Abimelech*.

אֲבֵן 2 *f., a stone*.

נֶאָבֵק Qal not in use.—Niph. נִאָבֵק  
*to wrestle*.

אֲבְרָהָם *Abraham*.

אֲבְרָם *Abram*.

אָדָם 1 *m., man*.

אֲדָמָה 1 *f., the ground*.

אֲדֹנָי 1 *m., lord*.—Takes suff. of  
plur. noun. See *lord* in Eng.-  
Hebr. With prefix לֹאדֹנִי &c.

אֲדָרָת 2 *f., a mantle*. § 29. 3.

אָהַב *to love*.—Impf. יֹאֲהַב (1 pers.  
also אֹהֵב). § 34 f.

אָהָה *alas!*

אֲהוּד *Ehud*.

אֹהֶל 2 *m., a tent*; pl. אֹהֳלִים (but  
מִבְּאֵהָלִים is found).

אָהָה 2 *m., vanity, wickedness*. § 41.

אוֹר *to be light, shine*, (ע"ו) Perf.

אוֹר. Hiph. הָאִיר *to give light*.

§ 40.

אוֹר 2 *m., light*. § 41.

קְאוֹר 1 *m., a light, luminary*; pl.  
*im and ôth*.

אוּר *Ur*.

אָז adv. *then*.

אָזֶן 2 *f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחֵד *m., אחת f., one*. § 48.

אַחֵר adv. *afterward*; prep. *after*,  
*behind*; oftener אַחֲרֵי.—אֲחֲרֵי  
*after me &c.*, p. 70.

אֲחֵר adj., *another*; pl. אַחֲרִים.

אַחֲרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*. § 30.

אֵיד 2 *m., calamity*. § 41.

אֵיזֶבֶל *Jezebel*.

אֵיךְ adv. *how? how!*

אֵין 2 (*nothing*), *there is not*; cstr.

אֵין. Suff. p. 136, footnote.

אִישׁ *m., a man*. See p. 153.

אִשָּׁה *f., a woman*. See p. 153.

אָכַל *to eat* (פ"א, § 35).—Hiph.  
הָאָכִיל *to give to eat*.

אָכַל 2 *m., food*; אֲכָלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

אֵל adv. *no, not*, with *Juss.* p. 83.

אֵל prep. *unto*. Suff. p. 70.

אלהים *pl. m., God.* (Sing. אֱלֹהִים used in poetry.) With prefix, לְאֱלֹהִים &c., § 14. 1 c, but מֵאֱלֹהִים.

אֵלִיהוּ, אֱלִיָּה *Elijah.*

אֵלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אִלִּם 3 adj., *dumb.*

אִם adv. *if; בִּי אִם except.*

אִם 2 *f., mother.* § 43.

אָמֵן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ל, ב.

אֱמֶת 2 *i. f., truth* (contr. fr. אֱמֶנֶת). Suff. אֱמֶתוֹ.

אָמַץ *to be strong* (st. § 23).—Pi. *to make strong.*

אָמַר *to say, to promise, intend.* § 35.

אָמַר speech, word (poetical).

אָנִי pron. *I.* § 12.

אָסַף *to gather.*—Impf. יֵאָסְפוּ, § 35. 1 b.—Niph. *to assemble.*

אָף *m., the nose, anger.*—Du. אֶפְסִים *the nostrils, face* (אָנַף *to breathe, be angry*). § 43. 4.

אֶצֶל 2, used as prep. *beside; beside me,* אֶצְלִי. § 34. 4 b.

אַרְבַּע *four.* § 48.

אַרְז 2 *m., cedar.*

אַרִּי 2 *m., a lion.* § 45. 3.

אַרְדָּה 2 *m., length.*

אֶרֶץ 2 *f., earth, land; pl. ṣth.*

אָרַר *to curse.*—Impf. יֵאָר. § 42.

אֵשׁ 2 *f., fire.* § 43.

אֲשֶׁר rel. pron. *who, which.* § 13. 2.

אֲשֶׁרִי cstr. *the happinesses of* (= *happy*!). See p. 154.

אֵת a particle placed before the

*definite acc.,* § 13. 7. Suff. § 20. 10.

אֵת prep. *with.* Suff. p. 142, note 1.

אַתָּה pron. *thou.* § 12.

אַתָּון 1 *f., a she-ass.*

## ב

בִּי prep. *in, on, among; by* of instrument. § 14. 1.

בְּאֵר 2 *f., a well; pl. ṣth.*

בִּגְד 2 *i. m., a garment, covering.*—Suff. בִּגְדוֹ (without dag. l.).

בֵּד 2 *m. (separation), לְבַד apart, alone; I alone* לְבַדִּי. § 43.

בָּדַל Qal not in use.—Hiph. *to separate, divide.*—Niph. pass.

בִּהֶמָּה 1 *f., cattle, tame beasts; cstr.*

בִּהֶמֹת, cstr. pl. בִּהֶמֹת. See p. 154.

בֹּא *to come, go, go in* (ע"ו).—

—Impf. יָבוֹא.—Hiph. הֵבִיא *to bring.* Hoph. pass. §§ 38, 40.

בּוֹר 2 *m., a pit; pl. ṣth.* § 41.

בוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יִבוֹשׁ.

בָּזַז *to plunder, spoil* (§ 42).—Impf. יִבֹּז.

בָּחַר *to choose* (§ 36); *acc. b.*

בָּטַח *to trust* (§ 37); *in, b.*

בֶּטֶן 2 *i. f., the womb, heart.*

בֵּין 2 (*interval*), prep. *between, among.* Repeated before the second word and usually takes the numb. of its suff.—*between me and you* בֵּינִי וּבֵינֶיכֶם.—For *בין . . . בין* also ל . . . ל.

בַּיִת 2 *m., a house.* See p. 153.

בֵּיתֶאל Bethel.

בְּכֹרֶה *birthright*.

בֵּן 3 *m.*, a son. See p. 153.

בָּנָה *to build*, apoc. impf. יִבְנֶה.

§ 45. 1.

בַּת 2 *f.*, a daughter. See p. 153.

בְּעַד 2 prep. *behind, in at, out at*,

הַחֲלוֹן *in at, out at the window*;

ב' הַחוֹמָה *over the wall*.—Suff.

בְּעָרִי § 36. 2. 2.

בָּעַל *to marry*; ptc. pass. *f.* בְּעֻלָּה *married*.

בָּעַל 2 *m.*, lord, husband, Baal.

Suff. § 36. 2. 2.

בָּקַע *to cleave, break through*.

בֹּקֶר 2 *m.*, morning.

בָּקַשׁ Qal not in use. Pi. בִּקְשׁ *to seek*.

בָּרָא *to cut, fashion, to create* (§ 38).—Niph. pass.

בָּרִיא 1 adj. *fat*.

בְּרִית *f.*, a covenant; ב' פָּרַח *to make a covenant*; ב' הִקִּים *to establish a covenant*.

בָּרַךְ *to kneel*.—Pi. בִּרְךָ *to bless*;

Pu. pass. (§ 36);—*blessed* בְּרוּךְ

1 ptc. Qal.

בִּרְךָ 2 *i. f.*, the knee, *du.* בְּרָכִים.

בִּרְכָה 1 *f.*, a blessing, cstr. בְּרִכָּה, suff. בְּרִכְתִּי. § 18. 2.

בֶּשֶׁר 1 *m.*, flesh.

בִּשַׁל *to boil*.—Pi. *to boil, seethe*.

## ג

גָּאַל *to redeem*. § 36.

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m.*, a hero, mighty man.

גְּבִיּוֹה, גְּבִיּוֹת 2 *i. f.*, lady, mistress.

§ 29. 3 b.

גִּדְּי 2 *m.*, a kid. § 45. 3.

גָּדַל *to be great, to grow* (st. § 22).

—Pi. *to magnify, bring up* (a child).—Hithp. *to magnify oneself*.

גָּדוֹל 1 adj., great, elder.

גִּדְעוֹן Gideon.

גוֹי *m.*, a nation. Pl. גּוֹיִם, cstr. גּוֹיֵי הַגִּילִּיּוֹת *the gentiles*.

גָּוַע *to die, expire*. § 37.

גֹּרֶל 1 *m.*, lot; pl. *ōth*.

גִּיל 2 *m.*, joy. § 41.

גָּלָה *to uncover, reveal* (ל'ה § 44).—

Niph. pass.—Hithp. *to uncover oneself*.

גָּלַל *to roll* (§ 42).—Impf. יִגַּל.—

Hiph. הִגִּיל *to roll*. Niph. נִגַּל *to be rolled*.

גַּם adv. *also*; גַּם . . . גַּם *both . . .*

*and*. § 49. 5 a.

גָּמַל *to wean*; *to deal fully, adequately with*; recompense. Niph. *to be weaned*.

גֶּן 2 *c.*, garden. § 43.

גָּנַב *to steal*.—Pi. *id.*—Pu. pass.

גֵּר 1 *m.*, a sojourner. § 41.

גָּרַשׁ *to drive out* (§ 36); oftener Pi.—Niph. pass.

## ד

דָּב 2 *c.*, a bear. § 43.

דְּבוּרָה Deborah (= bee).

דָּבַק *to cleave* (st. § 22); *to b.*

דָּבַר Qal not in use except Act.

ptc. דֹּבֵר *speaking*.—Pi. דִּבֶּר *to speak*.—Pu. pass.

דָּבָר 1 *m.*, a word, thing.

דְּבִשׁ honey, 2 *m.* § 29. 2.

דָּג *1 m., a fish; p. דָּגָה.*  
 דָּוִד *דָּוִיד David.*  
 דּוֹר *2 m., generation; pl. (im and) ḥth. § 41.*  
 דֶּלֶת *2 f., a door (door-leaf); du. דֶּלֶתַיִם.*  
 דָּם *1 m., blood, your blood דָּמְכֶם.*  
 — *דָּם בְּדָמִים blood spilt. § 18. 3.*  
 דָּמָם *to be silent. Impf. יָדָם. § 42.*  
 דָּנִיֵּאל (later) דָּנִיֵּאל Daniel.  
 יָדַע *see יָדַע.*  
 דֶּרֶךְ *2 c., a way.*  
 דָּרַשׁ *to seek; unto אֶל.*  
 דֶּשֶׁא *2 m. (young) grass.*  
 דָּשָׂא *Qal and Hiph. each found once: to produce grass (denom.).*

## ה

ה *art., the. § 11.*  
 ה *particle of interrogation. § 49. 2.*  
 הֲלֹא *not?*  
 הָדָר *1 m., honour, majesty.*  
 הוּא *pron. § 12.*  
 הוֹד *m., glory, splendour.*  
 הָיָה *to be (§ 45. 2).—Impf. יִהְיֶה,*  
*apoc. יִהְיֶה.—Inf. cstr. הֵייוֹת,*  
*לְהֵיוֹת &c.*  
 הֵיכַל *1 m., palace, temple.*  
 הֵכָּה *See נָכָה.*  
 הֵלֶם *adv. hither.*  
 הָלַךְ *to go.—Impf. יֵלֶךְ.—Hiph. הוֹלִיךְ (see § 39. 2. 2 c).—*  
*Hithp. הִתְהַלֵּךְ to walk, go about.*  
*§ 25. 3 b.*  
 הִנֵּה *adv. behold, lo! Suff. p. 142, note 1.—Followed chiefly by the ptc. הֹנֵנִי מִכֵּיָּא*  
*behold I (do, will) bring.*

הָפַךְ *to turn, to change into (§ 34).*  
 — *Niph. נִהְפָּךְ pass.*  
 הָר *2 m., hill, mountain. § 43.*  
 הָרַג *to kill, slay (§ 34).—Niph. pass.*  
 הָרָה *to conceive (§ 44 f.).—Impf. 3 s. f. with waw cons. וְהָרָה.*  
*§ 45. 1 (3).*

## ו

ו *conj. and. § 15.*

## ז

זֶאֱבָב *2 m., a wolf (ē firm).*  
 זָבַח *to sacrifice, slaughter. § 37.*  
 זֶבַח *2 m., a sacrifice.*  
 מִזְבֵּחַ *3 m., an altar; pl. ḥth. § 30.*  
 זֶה *f. זאת dem. pron. this. § 13.*  
 זָהָב *1 m., gold.*  
 זַיִת *2 m., an olive. § 41.*  
 זָכַר *to remember.—Niph. pass.—*  
*Hiph. to mention, commemorate.*  
 זֵכֶר *2 m., memory, memorial.*  
 זָכָר *1 m., a male.*  
 זַעֵה *2 f., sweat (ē firm).*  
 זָעַק *to cry out. § 36.*  
 זָקֵן *to be old (st. § 22).*  
 זָקֵן *1 adj. old; noun elder. § 18.*  
 זָקֵנִים *m., זָקֵנָה f., old age.*  
 זְרוּעַ *f., the arm; pl. im, ḥth.*  
 זָרַח *to shine, rise (of star). § 37.*  
 זָרַע *to sow (§ 37).—Hiph. הוֹרִיעַ*  
*to yield seed.*  
 זָרַע *2 m., seed; cstr. זָרַע and זָרַע.*

## ח

חָבָא *Qal not in use.—Hiph. חָבֵא*  
*to hide.—Niph. נִחְבֵּא to*  
*hide oneself; Hithp. id. § 34.*



חָבַשׁ *to bind, bind up, saddle* (§ 34).

חָנַג *to keep a feast* (§ 42).—Impf. יִחַג.

חַנַּ 2 *m., a feast* (hajj), p. 45, § 43.

חָדַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 *adj. new.*

חָדָשׁ 2 *m., new moon, month.* § 34.

חֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חוּץ 2 *m., outside, street, field; pl. ḥṭh.—חוּצָה to the outside.—*

לְחוּץ *on the outside of—*

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 *adj. strong.*

חָטָא *to sin* (§ 34).—Hiph. חָטְיֵא *to condemn as sinful.*

חָטָא 3 (ptc.) *a sinner, used in sing., but חָטָא adj. used in pl.*

חָטָא 2 *m., sin.* § 38. 2.

חָיָה *to live* (§ 45. 2).

חָיָה *to live* (§ 42. See p. 87, note 4).

חַי 1 *adj. living, f. חַיָּה*, § 43. In oaths חַי is used of God, and חַי (cstr. or perhaps a contracted abs.) of men: e. g. חַי יְהוָה וְחַי נַפְשֶׁךָ *as J. liveth and as thy soul (= thou) liveth.*

חַיִּים *life.*

חַיָּה *f., a living creature, beast.*

חֵיל 2 *m., force, valour, power, army, wealth.* § 41.

חֵיק 2 *m., bosom.* § 41.

חָכָם 1 *adj., wise.* § 34.

חֲכָמָה 2 *f., wisdom.* § 29.

חֶלֶב *m., fat.*

חָלָה *to be sick* (§§ 34, 44 f.).—Impf. with waw cons. יִחָל.

חָלִי 2 *m., disease, sickness.* § 45.

חָלַל—Hiph. חָלַל *to begin* (§ 42).

—Hoph. חֻלַּל *pass.*

חָלַם *to dream* (§ 34).

חֲלוּם *m., a dream; pl. ḥṭh.*

חָמַד *to desire* (st. § 22).—Impf.

יִחְמַד (יִחְמַד).—Niph. נִחְמַד *pass.*

חֲמֹר *m., an ass.*

חָמָס 1 *m., violence, injury.* § 34.

חָנַן *to pity* (§ 42).—Impf. יִחַן,

יִחַן = יִחַן Gen. 43 29.

חֶסֶד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. §§ 22, 34).

—Impf. יִחְפֹּץ, יִחְפֹּץ.

חָפֵץ 1 *adj. desiring*, § 34, cstr.

pl. חֲפִצִּי, see § 22. 4.

חֶץ 2 *arrow.* § 43.

חֲצֵר 1 *c., enclosure, court, village;*

pl. ḥṭm, ḥṭh. § 34.

חֶק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc.

יִחַר. § 45. 1.

חָרַפָּה 2 *f., a reproach.*

חָשַׁב *to think, reckon.*—Impf.

יִחַשֵּׁב and יִחַ. § 34. 2 c.

חֹשֶׁךְ 2 *m., darkness.*

חֶח Heth; בְּנֵי־חֶח Hutites.

## ט

טָהַר *to be clean* (st. §§ 22, 36).—

Pi. טָהַר *to cleanse.*

טָהוּר 1 *adj., clean.*

טוֹב *to be good* (§ 40).—Perf. טָב.

Other parts from יָטַב.—Impf.

יִיטַב.—Hiph. הִיטִיב. § 39. 1.

טוב 1 adj. *good*. § 41.  
 טוב 2 *m.*, *good things, goods, goodness*. § 41.  
 טל *m.*, *dew*.  
 טעם *to taste* (§ 36).  
 טעם 2 *m.*, *taste, sense*. § 36. 2.

יאר *m.*, *stream* (esp. Nile).  
 יבש *to be dry* (st. §§ 22, 39).  
 יבשה 1 *f.*, *dry land*.  
 יד 1 *f.*, *hand*. *Your hand ידכם*; du. ידיים, pl. ידות *hands* fig. (handles). § 16. 5.  
 ידע *to know* (פ"ו § 39).—Impf. ידע.—Inf. Cstr. ידעת.—Niph. ידע *pass.*—Hiph. הודיע *to make known*.  
 יהוה *Jahweh*. The vowels are those of אדני *lord*. With prefix ליהוה (i. e. לאדני). See § 10. 5.  
 יהודה *Judah*.  
 יהונתן *Jonathan*.  
 יהושע *Joshua*.  
 יום 2 *m.*, *a day*. See p. 153.  
 יונה *f.*, *a dove*; pl. im.  
 יונתן *Jonathan*.  
 יוסף *Joseph*.  
 יטב see טוב.  
 יין 2 *m.*, *wine*. § 41.  
 יכל *to be able* (§ 39).—Impf. יוכל.  
 ילד *to bear* (פ"ו § 39).—Impf. ילד.—Hiph. *to beget*.—Pu. *to be born*.  
 ילד 2 *m.*, *a boy*. § 29.  
 ילדה 2 *f.*, *a girl*.  
 מולדת 2 *f.*, *kindred*. § 29. 2.

ים 2 *m.*, *sea*; cstr. ים except in ים-סוף *Red sea*. § 43.  
 ינק *to suck* (פ"ו § 39).—Hiph. מינקת *to give suck*; hence מינקת 2 *f.*, *a nurse*. § 29. 2.  
 יסף Qal, and Hiph. הוסיף, *to add* (פ"ו § 39. 4).  
 יעף *to be weary*.—Impf. ייעף. § 39. 2. 2 a.  
 יעף 1 adj., *weary*.  
 יעץ *to advise, counsel* (§ 39).—Impf. ייעץ.—Niph. נועץ.  
 עצה 1 *f.*, *counsel*.  
 יפה 1 adj., *fair*. § 45.  
 יצא *to go out* (פ"ו § 39).—Impf. יצא; inf. cstr. יצאת (for יצאה).—Hiph. *to bring out*.  
 מוצא 1 *m.*, *an outgoing*. § 39. 38.  
 יציג Hiph. הציג *to set, place*. (§ 39. 3).  
 יצע Hiph. הציץ *to spread* (§ 39. 3).  
 יצר *to form* (§ 39).  
 יצר 2 *m.*, *form, imagination*.  
 יקר *to burn*.—Impf. ייקר.—Hoph. *pass.* הוקר. § 39. 2.  
 יקץ Qal only in Impf. ייקץ *to awake* (§ 39).—Perf. &c. in Hiph. הקיץ.  
 ירא *to fear* (§ 39).—Impf. יירא. Inf. cstr. יראה.—Niph. נורא; ptc. terrible. Followed by מן, מפני, and פן.  
 ירא 1 adj. *fearing*.  
 ירבעם *Jeroboam*.  
 ירד *to go down* (§ 39. 2. 2 b).—Impf. ירד &c.—Hiph. הוריד *to bring down*.—Hoph. *pass.* הירדן *the Jordan*.

יְרוּשָׁלַם *Jerusalem*. See p. 103.

יָרַח 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרְךָ.

See p. 64.

יָרַכָה ? יָרַכָה ? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרַכְתִּים cstr. יָרַכְתִּי.

יָרַשׁ to inherit (§ 39. 2).—Hiph.

הוֹרִישׁ to dispossess, destroy.

Niph. pass.

יֵשׁ there is—There is water מֵיִם יֵשׁ.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יֹשֵׁב 3 ptc. inhabitant.

מוֹעֵד 1 *m.*, a seat, assembly,

dwelling-place.

יָשַׁן to sleep (§ 39).—Impf. יֹשֵׁן.

הוֹשִׁיעַ Qal not in use.—Hiph. הוֹשִׁיעַ

to save.—Niph. pass. § 39. 2.

יִשְׁעָ 2 *m.*, salvation.

יִשְׁעָ *f.*, id.

תִּשְׁעָ *f.*, id.

יָשָׁר 1 adj., upright, righteous.

אֲחֵר 2 *i.*, remnant, rest.

## ב

בְּ prep. as, like. § 14. Suff. p. 87,

note 1. With rel. בְּאִשֶּׁר as,

when. When he kept שָׁמַר בְּאִשֶּׁר,

or בְּשָׁמְרוֹ (inf. cstr. § 31. 9 c).

בָּבֶר to be heavy, severe (st. § 22).

—Pi. to make heavy, harden,

honour.—Niph. be honoured.

בָּבֶר 1 adj., heavy, severe, laden

(cstr. בָּבֶר and בָּבֶר. See p. 64).

כְּבוֹד 1 *m.*, honour, glory.

כֹּה adv. thus.

כֹּהֵן 3 *m.*, a priest. § 36.

כּוֹכַב 1 *m.*, a star.

כּוֹן Qal not in use.—Hiph. הִכִּין

to set, establish.—Pôlêl כּוֹנֵן id.

—Niph., Pôlâl, pass. § 40.

כִּי conj., that, for, because; of time

when, whenever. כִּי אִם except.

כְּלֵא 2 *i. m.*, a prison. § 38.

כָּלֵב 2 *m.*, a dog.

כָּלָה to be ended (§ 44).—Pi. to

complete, finish.—Pu. pass.

כֹּל 2 *m.*, all. § 43. כָּל־דָּבָר every-

thing; כֹּל־דָּבָר ... לֹא nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal only in

ptc. act. כָּסָה and pass. כִּסּוּ.

—Pi. כָּסָה to cover.—Pu. pass.

מְכַסֶּה 1 *m.*, a covering. § 45.

כֶּסֶף 2 *m.*, silver, money.

כַּף 2 *f.*, palm of hand, sole; du.

§ 43. Pl. *ôth* (metaphorical)

§ 16. 5.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. pass.

כַּפָּר 2 *m.*, bribe, ransom.

כַּפִּיר *m.*, young lion.

כְּרוֹב *m.*, cherub.

כַּרֶם 2 *m.*, vineyard.

כַּרְמֶל *Carmel*, p. 65, note 2.

כָּרַע to bend the knee, bow down

(§ 37).

כָּרַח to cut off, cut down.—Niph.

pass. כָּרַח to make a cove-

nant.

כַּשְׁדִּים Chaldeans.

כָּתַב to write.—Niph. pass.

כַּתֵּף 1 *f.*, shoulder; cstr. כַּתְּף.

See p. 64.

## ל

- ל prep. *to, for*. See § 14. 1.  
 לא adv. *not, no*.  
 לב 2 *m., the heart*, § 43. Pl. *lōth*.  
 לִבָּב 1 *m., id.* Pl. *lōth*.  
 לְבַד *alone*. See בַּד.  
 לְבַשׁ *to put on (clothes), wear*  
 (st. § 22); *acc.*—Hiph. *to*  
*clothe, put on (another)*; *two*  
*acc.* § 27. 1 *d.*, § 38. 3.  
 לוז *Luz*.  
 לוח *m., tablet*; pl. לחות.  
 לוט *Lot*.  
 לָחֵם Niph. *to fight. With עַם*;  
*against בָּ, עַל; for ל.* § 36.  
 לֶחֶם 2 *c., bread*. § 36. 2. 3.  
 מִלְחָמָה *f., war*. § 29. 3.  
 לַיְלָא usually לַיְלָה with *He* of *acc.*,  
 2 *m., night*. Pl. לַיְלוֹת § 41.  
 לָכֶד *to take, capture*.—Niph. *pass.*  
 לָמַד *to learn* (st. § 22).—Pi. לָמַד  
*to teach*.  
 לָמָּה adv., *why?* (מָה, ל).  
 לְמַעַן conj., prep., *in order that,*  
*to; for the sake of, with infin.*  
*and impf.* (עֲנֵה). § 23. 6,  
 § 49. 5.  
 לָקַח *to take* (§ 33. 3).—Impf.  
 יָקַח.—Inf. Cstr. קָחַת.—Niph.  
 נִלְקַח *pass.*—(Old) *pass. pf.*  
 לָקַח, *impf.* יָקַח. § 33. 3 *c.*  
 מִלְקוֹחַ *m., plunder*.  
 מִלְקָחַיִם *m. du., tongs*.  
 לָלֶקֶס *to lick* (§ 42). Impf. יִלְקֵס—  
 Pi. *id.*  
 לָשׁוֹן 1 *f., tongue*.

## מ

- מָאֵד adv., *very*; also בְּמָאֵד מ',  
 מֵאָה 1 *f., hundred*; *du.* מֵאָתַיִם.  
 מְאוּמָה *anything* (perhaps = *a*  
*fleck*).  
 מְאוֹר. See אוֹר.  
 מְאֵבֵל. See אֵבֵל.  
 מָאֵס *to reject* (§ 36).  
 מַבּוּל *m., the flood (of Noah)*.  
 מִדְבָּר 1 *m., pasture, desert*.  
 מָדַד *to measure* (§ 42).—Impf.  
 יָמַד.—Niph. *pass.*  
 מִדּוּעַ *wherefore?*  
 מָה pron. *what? whatever*, § 13.  
 interj. *how! how?*  
 מוֹאֵב *Moab*.  
 מוֹגַל *to melt* (§ 40).—Niph. *pass.*  
 מוֹלֶדֶת. See יֶלֶד.  
 מוֹצֵא. See יָצָא.  
 מוֹת *to die* (§ 40). Perf. מָת.—  
 Impf. יָמוּת.—Hiph. הָמִית *to*  
*kill*.—Pō'lēl מוֹתָה *id.*—Hoph.  
*pass.*  
 מֵת 1 *ptc., dead*.  
 מָתַי *when?*  
 מָתַיִם cstr. מָתַי (in a few phrases)  
*males, men*.  
 מָוֶת 2 *m., death* (§ 41).  
 מוֹבֵחַ. See זָבַח.  
 מָחָה *to blot out, destroy* (§ 44).  
 מַחֲנֶה *camp*.  
 מָחָר 1 *to-morrow*.  
 מָטָה. See נָטָה.  
 מָטַר Qal not in use.—Hiph. *to*  
*rain*.  
 מָטַר 1 *m., rain*.  
 מִי, מָה pron. *who? whoever, who-*

*soever; what? whatsoever.* § 13.  
 With prep. בַּמָּה *how? by what?*  
 (מִי בַּמָּה in *p.* and bef. א).—מִי יִהְיֶה  
*Oh that!* with Impf. &c. § 49. 6.  
 מַיִם *pl. m., water.* See p. 57.  
 מִיָּנֶקֶת. See יָנַק.  
 מִכְסָּה. See כֶּסֶה.  
 מָכַר *to sell.*—Niph. *pass.*  
 מָלֵא *to be full* (st. § 22, 38); *of,*  
*acc.*—Niph. *to be filled.*—Pi.  
*to fill; with two acc.* § 38. 3.  
 מָלֵא *1 adj. full.*  
 מַלְאָךְ *1 m., angel, messenger.*  
 מְלָאכָה *f., work; cstr. מְלָאכָת.*  
 § 29. 3.  
 מָלַט Qal not in use.—Niph. *to*  
*escape.*—Pi. *to rescue, deliver.*  
 מָלַחְמָה. See לָחֵם.  
 מָלַךְ *to rule, be king; over, ב, על.*  
 —Hiph. *to make one king.*—  
 Hoph. *pass.*  
 מָלַךְ *2 m., a king.*  
 מַלְכָּה *2 f., a queen.*  
 מַמְלָכָה *a kingdom.* § 29. 3.  
 מַלְקָהִים. See לָקַח.  
 מִן prep. (§ 14), *out of, from,*  
*away from; hence of cause*  
*by, on account of.* Suff. § 15. 2.  
 Compar. degree § 47.  
 מָנָה *to count, number,* § 44.—  
 Niph. *pass.*  
 מִנּוּחַ. See נָח.  
 מִנְחָה *2 f., an offering, present.*  
 מִסְעָ *a journeying (from נָסַע).*  
 § 33. 4.  
 מִסְפָּר *3 m., mourning.* § 30.  
 מִסְפָּר. See סָפַר.  
 מַעְבֵּר. See עָבַר.

מַעֲט *2 m., a little, some, a few.*  
 מַעֲלָה *upwards.* See p. 162.  
 מַעֲלָל *2 m., deed, practice (only in*  
*plur., and usually in bad*  
*sense).*  
 מַעֲשֵׂה. See עָשָׂה.  
 מָצָא *to find* (§ 38).—Niph. *pass.*  
 מַצּוּה. See צִוָּה.  
 מִצְרַיִם *Egypt.*  
 מָקוֹם. See קוֹם.  
 מַקֵּל *3 m., a staff,* § 30. Pl. *ôth.*  
 מָקַק Qal not in use. (§ 42).—  
 Niph. *to melt away.*  
 מָקָרָא. See קָרָא.  
 מָרָאָה. See רָאָה.  
 מָרַר *to be bitter* (§ 42. 3).—Imp.  
 יָמַר.—Hiph. הָמַר *to make bitter.*  
 מָר *1 adj., bitter; מָרָא Aramaic*  
*form of fem. מָרָה.*  
 מְרִיבָה. See רִיב.  
 מְרִיָּם *Miriam.*  
 מֹשֶׁה *Moses.*  
 מִשְׁבֵּן. See שָׁבַן.  
 מִשַּׁל *to rule; over, ב.*  
 מִיָּל *1 m., a proverb.*  
 מִשְׁמֵר. See שָׁמַר.  
 מִשְׁפָּט. See שָׁפַט.  
 מִשְׁפָּחָה *2 f., clan,* § 29. 3.  
 מִתָּק *to be sweet* (st. § 22).  
 מִתּוֹק *1 adj., sweet; f. מִתּוֹקָה.*  
 § 41. 1.

## ב

נָא *enclitic particle of entreaty;*  
 אֶל־נָא *dissuasive.*  
 נָבֵא Qal not in use (§ 38).—Niph.  
*to prophesy.*—Hithp. *id.*; also *to*

- act like an (ecstatic) prophet, to rave.
- נָבִיא 1 *m.*, a prophet.
- נָבַח to bark (§ 37).
- נָבַט Qal not in use (§ 33).—
- Hiph. הִבִּיט to look.
- נֶבֶל 1 *f.*, a corpse, carcase.
- נָבַע to bubble up; Hiph. הִבִּיעַ to pour forth (§ 33).
- נָגַד Qal not in use (§ 33).—Hiph. הִגִּיד to tell, shew.—Hoph. *pass.*
- נָגַד 2 prep., before, in presence of. Suff. נִגְדִי.
- נָגַע to touch, smite (§ 33, 37).—
- Pi. *id.*—Hiph. *make to touch, reach to*, נָגַע.
- נָגַע 2 *i. m.*, a stroke, plague.
- נָגַף to smite, defeat (§ 33).—
- Impf. יִנָּגֵף.—Niph. *pass.*
- נָנַש Perf. Qal not in use.—Impf. יִנָּש.—Perf. in use Niph. נִנְשׁ to draw near.—Hiph. to bring near (§ 33).
- נָד 1 *m.*, a fugitive (ptc. of נָדַד to wander).
- נָדַד to vow (§ 33).
- נָדַד, נָדַר 2 *m.*, a vow.
- נָהַר 1 *m.*, a river (§ 36). Pl. *im* and *oth.*
- נָחַח to rest (§ 40).—Hiph. הִנִּיחַ to give rest to (ל of person); and הִנִּיחַ to set down, deposit, place; with *waw* וַחֲנַח.
- נָחֹח 1 *m.*, resting-place. § 41.
- נָסַח to flee (§ 40).
- נָע to move about (§ 40); ptc. נָע a wanderer.
- נָחַל to inherit, possess.—Hiph. to give, to inherit.—Hoph. *pass.*
- נָחֻלָּה *f.*, inheritance.
- נָחַל 2 *m.*, torrent, torrent-valley, wady.
- נָחַם Qal not in use.—Niph. נִחַם to repent, to pity (§ 33. 1 d).—
- Pi. נִחַם to comfort (§ 36).
- נָחַשׁ 1 *m.*, a serpent.
- נָחַת to bend, incline, stretch (§ 33, 44).—Impf. יִנָּח, apoc. יָח.—
- Hiph. *id.* הִנָּח, impf. יִנָּח, apoc. יָח.
- נָמַח *f.*, a bed.
- נָטַע to plant (§ 33, 37).—Impf. יִנָּטַע.
- נָכַח Qal not in use (§ 33, 44).—
- Hiph. הִנָּח, to smite; impf. apoc. יָח.—Hoph. *pass.*
- נָמַח *f.*, a stroke.
- נָמַר 1 *m.*, a leopard.
- נָסַף to pour out, found; set, establish (from different roots).
- נָסַף 2 *i. m.*, a drink-offering.
- נָע. See נָע.
- נָעַל 2 *f.*, sandal, shoe. § 36. 2.
- נָעַר 2 *m.*, a lad, § 36. 2; *f.* נָעָרָה a girl.
- נָפַל to fall (§ 33). Impf. יִפֹּל.—
- Hiph. הִפִּיל to make fall, cast.
- נָפִישׁ 2 *f.*, breath, soul. Pl. *oth.*
- נָצַב Qal not in use. (§ 33).—
- Hiph. הִצִּיב to set, place.—
- Hoph. *pass.*—Niph. *reflex.* and *pass.*
- נָצַל Qal not in use (§ 33).—
- Hiph. הִצִּיל to deliver.—Hoph. *pass.*



נָקִי, (very rarely נָקִיא) 1 adj., *innocent*.

נִקְמָה 1 f., *vengeance*.

נֵר m., *lamp*.

נָשָׂא Qal not in use (§§ 33, 38).

—Hiph. הָשִׂיא *to deceive, beguile*.

יָשַׁק *to kiss* (§ 33).—Impf. יִשָּׁק (l of person).

נָשָׂא *to lift up, take up, raise* (§§ 33, 38). Impf. יִשָּׂא. Inf.

cstr. שָׂאתָ (לִישָׂאתָ). Niph. *pass*.

נָתַב 1 m., and נָתִיבָה f., *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי &c. Impf. יִתֵּן.

Inf. cstr. יִתֵּן, &c.

## ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַר *to shut*.—Niph. *pass*.

סוּם 2 m., a horse; סוּמָה f. mare.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סִלָּם 1 m., a ladder.

סָמַךְ *to lean, press upon*.—Niph. *reflex. to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סָפַר *to recount, declare*.

סָפַר 3 m., ptc. scribe.

סֵפֶר 2 m., a book.

מִסְפָּר 1 m., number.

סָתַר chiefly in Hiph. *to hide*.—

Niph. *reflex. and pass.*, Hithp. *reflex*.

## ע

עָבַד *to labour, till, serve* (§ 34).

Niph. *pass*.

עָבַד 2 m., a servant (§ 34).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עָבַר 2 m., the other side; בְּעָבַר *beyond*.

(מַעְבֵּר or מַעְבֵּר) 1, 3 m., a ford (only in cstr. מַעְבֵּר).

עָבֹר 1 m., cstr., with בַּ as prep., *on account of*; בְּעָבֹרִי *for my sake*.

עֵגֶל 2 m., and עֵגְלָה 2 f., calf, heifer (§ 34).

עִיר Hiph., הָעִיר *to testify, bear witness, protest* (§ 40).

עֵד 1 m., a witness.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 m., *guilt, sin, punishment*. Pl. *ôth*.

עוֹלָם 1 m., *age, eternity*; מֵעוֹלָם *from of old*; לְעַד, לְעֹלָם *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2 m., a bird, fowl.

עֵיִר 3 adj., *blind*.

עֵז f., she-goat, pl. עֵזִים. § 43. 4.

עֵז 2 m., *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass*.

עָזַר *to help* (§ 34).

עָזַר 2 m., *help*. Suff. עֲזָרִי. § 34. 4. ס.

עֲזָרָה *Ezra*.

עֲטָרָה *f.*, *cstr.* עֲטָרַת *crown.*

עַי 2 *f.*, *the eye, du.* עֵינַיִם § 41.

Pl. עֵינֹת *wells.*

עִיר 2 *f.*, *a city.* Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up, break (of day)*

(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up, offer up.*

עַל prep., *upon, over.* Suff. p. 70.

עִם prep., *with, along with.* Suff.

p. 142. note 1.

עַם 2 *m.*, *people.* § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place.*

עָנָה *to be low, afflicted* (§ 44).—

Pi. *to afflict.*

עָנִי 2 *m.*, *affliction.* § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנָה *m.*, *answer; בִּמְעַן purpose,*

*intent; used only with לַ in*

*לְמַעַן (i) as prep., on account*

*of, for the sake of; (ii) as*

*conj. followed by (a) inf. cstr.,*

*to the intent that, in order to,*

*or (b) impf., with or without*

*אֲשֶׁר, to the intent that, in order*

*that.* § 23. 6, § 49. 5 c.

עָנָן 1 *m.*, *a cloud.*

עָנָן Qal not in use.—Pi. *to cloud,*

*to bring on clouds; inf. cstr.*

*with Suff. עֲנִי for עָנִי.* § 3. 3,

§ 7. 5.

עָפָר 1 *m.*, *dust.* § 35.

עֵץ 1 *m.*, *tree.* § 18. 3.

עָצָה. See יַעֲזֶן.

עָצָם *to become strong, numerous.*

עָצָם 2 *f.*, *a bone.* Pl. *im, oth.*

עָרַב 2 *m.*, *evening.*

עָשָׂק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).

—Impf. *apoc.* יַעֲשֶׂה.—Niph.

נַעֲשֶׂה *pass., but fem. נַעֲשֶׂתָה.*

מַעֲשֶׂה *m.*, *a work.* § 45.

עָשָׂן *to smoke.* § 34.

עַת 2 *c.*, *time.* Pl. *im, oth.* § 43. 4.

עַתָּה *adv., now.*

עָתָר Qal and Hiph. *to pray, entreat.*

## פ

פֶּה *m.*, *mouth.* See p. 153.

עֲלִפִּי *according to.* See p. 129.

לִפִּי חֶרֶב *with the edge of the sword.*

פֶּחַ 2 *m.*, *snare.* § 43.

פֶּלֶא 2 *i. m.*, *a wonder.*

פִּלִּשְׁתִּים *Philistines.*

לִפְנֵים 1 *m.*, *pl. face, faces.*

לִפְנֵים *formerly, לִפְנֵי before, לִפְנֵי be-*

*fore me; p. 69.*

פֶּן *conj., lest, with impf.*

פָּעַל *to do* (§ 36); *ptc.* פֹּעֵל *a worker.*

פָּעַל 2 *m.*, *a work.* § 36.

פָּצָה *to open (mouth).*

פָּקַד *to visit, inspect, review.*—

Niph. *pass.*—Hiph. *to com-*

*mit to.*

פֶּקִיד 1 *m.*, *an overseer.*

פִּקְדוֹן *m.*, *a precept.*

פָּקַח *to open (of eyes &c.)* (§ 37).

Niph. *pass.*

פָּר 1 *m.*, *an ox; f. פָּרָה a cow,*

*p. 57, footnote.* § 43.

פָּרָה *to be fruitful, bear fruit* (§ 44).

פֵּרִי 2 *m.*, *fruit*. § 45.

פָּרַעַה *Pharaoh*.

פָּשַׁע *to rebel; against*, ב.

פֶּשַׁע 2 *i. m.*, *rebellion, transgression*.

פֶּת 2 *i. m.*, *a morsel, bit*. Suff.

פֶּתִי § 43. 1.

פָּתַח *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפָּת.

פָּתִי 2 *m.*, *simple*. § 45. 3.

פָּתַח *to open*. § 37.

פֶּתַח 2 *i. m.*, *an opening, door*.

מִפְתָּח 3 *m.*, *a key, an opening*; cstr. מִפְתָּחַ. § 30.

## צ

צֹאן 2 *c.*, *a flock* (small cattle).

צֶבַע 1 *m.*, *a host, time of service*.

Pl. *ôth*. § 38. 2.

צָדִיק *to be righteous, just* (st. § 22).

—Hiph. (Pi.) *to justify*.—

Hithp. *to justify oneself*.

צִדִּיק 2 *i. m.*, *righteousness*. § 29. 1 b.

צִדְקָה 1 *f.*, *id.*

צַדִּיק *righteous, just*; only *mas.*

צוּר *to hunt* (§ 40).

צוּה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc.

יִצוּ, imp. יָצוּ.—Pu. *pass.* § 44.

מִצְוָה *f.*, *a command*.

צִיּוֹן *Zion*.

צֶלַל 2 *m.*, *a shadow*. § 43.

צֶלֶם 2 *m.*, *an image, likeness*.

צָלַע *to halt, limp* (§ 37).

צֵלַע 1 *f.*, *side, rib*; cstr. צֵלַעַ.

See p. 114.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout*.

צִמְחָה 2 *i. m.*, *a sprout, branch*.

צָעַק *to cry out*. § 36.

צָפַן *to hide, lay up*.

צָפוֹן 1 *m.*, *the north*.

צָפָרְדַּע 3 *f.* coll. *frogs* (pl. *im*).

צָר 1 *adj.*, *adversary*. § 43.

## ק

קָבַע *to curse* (§ 42).

קָבַץ *to collect, gather*.—Pi. *id.*

קָבַר *to bury*.—Niph. *pass.*

קֶבֶר 2 *i. m.*, *a grave*.

קָדַשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify*.—

Hiph. *id.*—Niph., Hithp. *reflexive*.

קָדוֹשׁ 1 *adj.*, *holy*.

קִדְשׁ 2 *m.*, *holiness, sanctuary*.

מִקְדָּשׁ 1 *m.*, *sanctuary*.

קוֹל 2 *m.*, *voice, sound*. § 41.

קוּם *to arise, stand* (§ 40, Parad.).

—Hiph. *to set up, establish*.

קָם 1 *ptc.*, *standing*. § 41.

מָקוֹם 1 *c.*, *a place*. Pl. *ôth*.

קוֹץ 2 *m.*, *thornbush, thorn*. § 41.

קָטַן *to be little* (st. § 22, Parad.).

קָטַן 1 *adj.*, *little* (not inflected but very common).

קָטַן 1 *adj.*, *little, f.* קָטָנָה (inflected form). See § 43. 4.

קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קָלַל 1 *adj.*, *light, swift*. § 43.

קָנָה *to acquire, buy, possess*. § 44.

מִקְנֶה *m.*, possession, property, cattle. § 45.

קָץ 2 *m.*, end. § 43.

קָצַף *to be angry.*

קָצַר 1 *adj.*, short.

קָרָא *to call, cry, read.*—Pu. *pass.*, קָרָא לוֹ מֶן *he called him Cain*; קָרָא לוֹ *he was called.* See p. 142.

מִקְרָא 1 *m.*, convocation, an assembly. § 38.

קָרָה and קָרָא *to befall, acc.* § 38.

1. 5. Inf. cstr. *f.* קִרְאָה, with prep. לְקִרְאָתִי *to meet me*; לְקִרְאָה *to meet (against) the man.*

קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*

קָרוֹב 1 *adj.*, near, neighbour, relative.

קֶרֶב 2 *i. m.*, inside, heart. בְּקֶרְבִּי *within me*; בְּקֶרֶב הָעִיר *within, in the midst of, the city.* § 29. 1b.

קָרָן 2 *f.*, horn.

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קֶשֶׁף 2 *f.*, a bow.

## ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יִרָא, יִרְאָה &c., but יִירָא 3 *m.*, 3 *f.*, וַיִּרְאָה.—Niph. *pass.*, *to appear.*—Hiph. *to shew, two acc.*

מִרְאָה *m.*, a sight, appearance, face. § 45.

רֹאשׁ 2 *m.*, head; pl. רִאשִׁים. § 41. 5.

רָאשׁוֹן *adj.*, first, former. § 48. 2.

רָבַב *to be many* (§ 42), used only in Perf. and Inf. cstr.

רַב 1 *adj.*, great, much; pl. many. § 43.

רָבָה *to increase, multiply* (§ 44); impf. apoc. יִרְבֵּ and יִרְבֵּ.—Hiph. *to multiply, cause to increase.*—Inf. abs. הִרְבֵּה; הִרְבֵּה *adv.*, much.

רְבִיעִי *adj.*, fourth. § 48.

רָבַץ *to lie down* (of beasts) (st. § 22).

מִרְבֵּץ 3 *m.*, a stall, lair; cstr.

מִרְבֵּץ. § 30.

רָגַל *to slander.*

רָגַל 2 *f.*, a foot, du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, breath, wind, spirit. Pl. *ôth.*

רוּם *to be high, to rise up* (§ 40)

—Hiph. *to lift up.* Ex. 40.—

Hoph. *pass.*

רָם 1 *adj.*, high, lofty. § 41.

מְרוֹם 1 *m.*, height, high place.

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רָחַב 2 *m.*, breadth.

רָחֹב 2 *f.*, Broadway, street. Pl. *ôth.*

רָחַם *to love* (§ 36).—Pi. רָחַם *to have pity, compassion, on.* Pu. *pass.*

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw* (§ 36).

רָחוֹק 1 *adj.*, distant.

רִיב *to plead, contend* (§ 40).

רִיב 2 *m.*, contention, strife. § 41.

מְרִיבָה *f.*, *id.*

רִיק 2 *m.*, emptiness, vanity.

רֵק (רִיק) *empty*.

רָכַב *to ride* (st. § 33).—Hiph. *to set upon a beast*.

רֶמֶח 2 *m.*, a lance, spear.

רָמַס *to tread*.

רָמַשׁ *to creep*.

רָמָשׁ 2 *m.*, creeping things, coll.

רִנָּה 2 *f.*, a ringing cry, complaint.

רָעַב *to be hungry* (st. § 22).

רָעֵב 1 *adj.*, hungry, famished.

רָעֵב 1 *m.*, hunger, famine.

רָעָה *to feed, tend* (§ 44).—Ptc.

רֹעֶה *a shepherd*.

רֵעָה *m.*, a friend; רֵעָהוּ . . . אִישׁ . . . another. § 45. 4.

רָעַע *to be evil* (§ 42, st.).—Hiph.

רָעַע *to afflict, injure*.

רָע 1 *adj.*, evil; *f.* רָעָה *an evil*.

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake*.

רָעַשׁ 2 *m.*, earthquake.

רָפָא *to heal* (§ 38).—Niph. *pass.*

רָצָפָה 2 *f.*, a coal, hot stone.

רָקַב *to rot* (st. § 22).

רָקִיעַ 1 *m.*, firmament.

רָשָׁע 1 *adj.*, wicked.

## ש

שָׁאֵב *to draw (water)*. § 36.

שָׁאַל *to ask* (§ 36); ל in reference to.

שְׁאוֹל *c.*, Sheol, the underworld.

שָׂאוּל *Saul*.

שָׂאַר *to be left over, to remain* (Qal rare).—Hiph. *to leave over*.—Niph. *pass.*

שָׁבַח § 44 *f.*, *to take captive*.

שָׁבֵט 2 *m.*, rod, sceptre, tribe.

שִׁבְעָה 2 *seven*; שִׁבְעִי *seventh*. § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break*.—Niph. *pass.* Ptc.

נִשְׁבַּר *broken*.—Pi. *to break in pieces*.

שָׁבַר 2 *i.*, and שִׁבְרָה 1 *m.*, breach.

שָׁבַר *to buy or sell corn*.

שָׁבַר 2 *m.*, grain, corn.

שָׁבַח *to rest, cease*.—Hiph. *to finish*.

שָׁבַח 1 *c.*, rest, sabbath.

שָׁדַי *m.*, almighty (?) generally with אֱלֹהִים God.

שׁוּבָה *to turn, return* (§ 40).—

Hiph. *to restore, bring back*.

שׁוֹפָר 1 *c.*, a trumpet. Pl. *sth.*

שׁוּק 2 *m.*, street. Pl. שׁוּקִים. § 41.

שׁוֹר 2 *m.*, ox. Pl. שׁוֹרִים. § 41.

שָׁחַט *to slay, slaughter* (§ 36, Parad.).

שָׁחַר 2 *m.*, dawn.

שָׁחַח Qal not in use.—Pi. שָׁחַח *to destroy* (§ 36).—Hiph. *id.*; *to act corruptly, to corrupt*.—Niph. *pass.*

שִׁיר 2 *m.*, a song; *f.* *id.* § 41.

שִׁית *to set, place* (§ 40).

שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁכַל *to be bereaved (of children)* (st. § 22).

שֵׁכֶם *m.*, shoulder. Suff. שֵׁכְמוֹ.

שָׁכַן *to dwell*.—Impf. יִשְׁכֹּן (§ 22. 2)

Hiph. *to cause to dwell, place*

מִשְׁכָּן 1 *m.*, dwelling, tabernacle.

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out*.—Pi. *send away; let go*.

שֻׁלְחָן 2 *c.*, a table.

שָׁלַךְ Qal not in use.—Hiph. *to cast, cast off*.—Hoph. *pass*.

שָׁלֵם *to be whole, sound* (st. § 22).

—Pi. *to complete, perform, pay*.

שָׁלֵם 1 *adj.*, whole, sound.

שָׁלוֹם 1 *m.*, soundness, health, peace.

שָׁלֹשׁ 1 *adj.*, three. § 48.

שָׁם *adv.*, there; שָׁמָּה *thither*; מִשָּׁם *from there, thence*.

שֵׁם 3 *m.*, a name. Pl. שֵׁמוֹת. § 30. 2.

שָׁמַר Qal not in use.—Hiph. *to destroy*.—Niph. *pass*.

שָׁמוּאֵל Samuel.

שָׁמַיִם 1 *pl.*, heaven, heavens. § 16. 5.

שָׁמֵם *to be desolate* (§ 42). Impf.

יֵשֵׁם and יֵשֵׁם.—Hiph. *to desolate*.—Niph. *pass*.

שָׁמַע *to hear, listen to*, אָל, ל, ב, (st. § 22).—Niph. *pass*.

שָׁמַע 2 *m.*, a report.

שָׁמַר *to keep, watch*.—Niph. *to take heed, beware*.—Hithp. *to keep oneself*.

שָׁמַר 3 *ptc.*, watchman.

מִשְׁמָר 1 *m.*, and מִשְׁמָרָה *f.*, ward, watch, observance. § 29. 3.

שָׁמֶשׁ 2 *c.*, the sun.

שָׁמְשׁוֹן Samson.

שָׁנָה 1 *f.*, a year. Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du.*, two. § 48.

שֵׁנִי 1 *adj.*, second. § 48.

שָׁעַן Qal not in use.—Niph. *to lean, rest on*.

שַׁעַר 2 *c.*, a gate.

שֹׁפְחָה 2 *f.*, handmaid.

שָׁפַט *to judge*.—Niph. *to litigate*.

שָׁפַט 3 *ptc.*, a judge.

מִשְׁפָּט 1 *m.*, judgment.

שָׁפַךְ *to pour out, spill*.—Niph. *pass*.

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh*.—Niph. *pass*.

שָׁרַץ *to swarm; with acc*.

שָׁרִץ 2 *m.*, creeping things.

שָׁרַח Qal not in use.—Pi. שָׁרַח *to serve, minister* (§ 36).

שָׁקָה See next word.

שָׁתָה *to drink* (§ 44).—Impf.

apoc. יִשְׁתָּה.—Niph. *pass*.—

Hiph. הִשְׁקָה *to give drink, to water*.

מִשְׁקָה *m. ptc.*, a cupbearer, butler; also butlership.

מִשְׁתָּה *m.*, a feast.

## ש

שָׁבַע *to be sated, satisfied* (st. § 37); *with, acc*.—Hiph. *to satisfy; one with—, two acc*.

שָׂדֶה (שָׂדֵי poet.) 1 *m.*, a field. § 45. 3.

שָׂחַק *to laugh* (§ 36); Pi. *to play, sport*.

שִׁיחָה *f.*, meditation.

שָׂם *to set, place* (§ 40).

שָׂבַל 2 *i. m.*, understanding.

שָׂמַח *to rejoice, be glad* (§ 37).



שָׂמֵחַ adj., *glad, joyful*.

שָׂנֵא to hate (§ 38. st.).

שָׂפָה 1 f., *lip, edge, bank; du.*

שָׂפָתַי pp. 68 f.

שָׂרָה Sarah.

שָׂרַף to burn.—Niph. pass.

שָׂרָף 1 m., *a seraph*.

שָׂר 1 m., *a prince, captain*. § 43.

## ת

תֵּבָה 1 f., *ark* (ē firm).

תּוֹךְ 2 m., *midst*; cstr. תּוֹךְ, § 41.

בְּתוֹכִי *within me*.

תּוֹלְדוֹת pl. f., *generations, history*  
(see יָלַד).

תּוֹרָה f., *instruction, law* (ירה).

תַּחַת prep., *under, beneath, instead of*.—Suff. תַּחֲתִי. § 36. 2.

תָּמַם to be complete, ended (§ 42).

—Impf. יָתַם.—Hiph. to complete, finish.

תָּם 1 adj., *complete, perfect* (§ 43).

תָּמִיד 1 adj., *id.*

תָּמִיד adv., *continually*.

תָּמַר 2 m., *a palm tree*.

תְּפִלָּה and תְּפִלָּה 2 f., *glory*.

תְּפִלָּה *prayer*.

תָּקַע to strike, blow (a trumpet).

תְּרִדְמָה f., *a deep sleep* (רדם).

תְּשׁוּעָה. See יָשַׁע.

## ADDENDA.

On p. 189, col. 2, insert—

מֵאַיִן (where, not used), only in the compound מֵאַיִן whence?

On p. 190, col. 1, insert—

אָנָּה (אָן with ה locale, § 17. 3), *whither?*

On p. 190, col. 2, insert—

בִּינָה 1 f., *understanding*.

On p. 193, col. 2, insert—

חָסָה to seek refuge (to trust); בָּ in.

On p. 193, col. 2, insert—

חָסָר to lack, need (§§ 22, 34).

On p. 194, col. 2, insert—

יַעֲקֹב Jacob.

On p. 198, col. 1, insert—

נֹחַ Noah.

On p. 204, col. 1, insert—

שְׁלֹמֹה Solomon.



## PARADIGMS OF VERBS.

## THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָה	כָּבְדָהּ	קָטְנָהּ	נִקְטְלָהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבְדוּ	קָטַנוּ	נִקְטְלוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֵּד	יִקְטַן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֵּד		תִּנְקַטַּל
2 m.	תִּקְטַלְ	תִּכְבֹּד		תִּנְקַטַּלְ
2 f.	תִּקְטַלִּי (י)	תִּכְבְּדִי		תִּנְקַטַּלִּי
1 c.	אֶקְטַל	אֶכְבֵּד		אֶנְקַטַּל (אֶקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָהּ	תִּכְבְּדֶנָהּ		תִּנְקַטְלֶנָהּ
2 m.	תִּקְטַלְוּ (ו)	תִּכְבְּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָהּ	תִּכְבְּדֶנָהּ		תִּנְקַטְלֶנָהּ
1 c.	נִקְטַל	נִכְבֵּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קְטַל (קְטֹלָה)	כְּבֹד (כְּבֹדָהּ)		הִקְטַל (הִקְטֹל)
2 f.	קְטֹלִי (קְטֹלִי)	כְּבֹדִי		הִקְטֹלִי
<i>Plur.</i> 2 m.	קְטֹלוּ	כְּבֹדוּ		הִקְטֹלוּ
2 f.	קְטֹלְנָהּ	כְּבֹדְנָהּ		הִקְטֹלְנָהּ
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֵּד		יִנְקַטַּל (יִנְקַטַּל)
<i>waw cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֵּד		וַיִּנְקַטַּל (וַיִּנְקַטַּל)
<i>Cohortative</i> 1 sing.	אֶקְטֹלָהּ	אֶכְבֹּדָהּ		אֶנְקַטֹּלָהּ
<i>waw cons. perf.</i>	וַיִּקְטַלְתָּ	&c.		
<i>Inf. cstr.</i>	קְטַל	כְּבֹד (כְּבֹד)		הִקְטַל
<i>absol.</i>	קְטֹל	כְּבֹד		הִקְטֹל, נִקְטֹל
<i>Part. act.</i>	קָטַל	כָּבַד	קָטַן	
<i>pass.</i>	קָטֻל			נִקְטֻל



## THE VERBAL SUFFIXES

See also suffixes to

## Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל קָבַד	קָטְלָה קָטְלָתִי	קָטַלְתָּ קָטַלְתִּי	קָטַלְתְּ קָטַלְתִּי
s. 1 c.	קָטַלְתִּי קָבַדְתִּי	קָטַלְתְּ קָבַדְתְּ	קָטַלְתָּ קָבַדְתָּ	קָטַלְתְּ קָבַדְתְּ
2 m.	קָטַלְתָּ קָבַדְתָּ	קָטַלְתְּ קָבַדְתְּ	—	—
2 f.	קָטַלְתְּ קָבַדְתְּ	קָטַלְתָּ קָבַדְתָּ	—	—
3 m.	קָטַלְתָּ קָבַדְתָּ	קָטַלְתְּ קָבַדְתְּ	קָטַלְתָּ קָבַדְתָּ	קָטַלְתְּ קָבַדְתְּ
3 f.	קָטַלְתְּ קָבַדְתְּ	קָטַלְתָּ קָבַדְתָּ	קָטַלְתָּ קָבַדְתָּ	קָטַלְתְּ קָבַדְתְּ
pl. 1 c.	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם
2 m.	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	—	—
2 f.	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	—	—
3 m.	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם
3 f.	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם	קָטַלְתֶּם קָבַדְתֶּם

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper. s.</i>	<i>pl.</i>
<i>Suff.</i>	יִקְטֹל יִקְבֹּד	יִקְטְלוּ יִקְבְּלוּ	קָטַל קָבַד	קָטְלוּ קָבְדוּ
s. 1 c.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	קָטַלְתָּ קָבַדְתָּ	קָטַלְתֶּם קָבַדְתֶּם
2 m.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	—	—
2 f.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	—	—
3 m.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	קָטְלוּ קָבְדוּ	&c.
3 f.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	קָטְלוּ קָבְדוּ	as in
pl. 1 c.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	קָטְלוּ קָבְדוּ	imperf.
2 m.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	—	plural
2 f.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	—	—
3 m.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	קָטְלוּ קָבְדוּ	—
3 f.	יִקְטְלוּ יִקְבְּלוּ	יִקְטְלוּ יִקְבְּלוּ	קָטְלוּ קָבְדוּ	—

And so all parts  
of *impf.* ending  
in a Consonant.

So 2 *pl. m.*,  
and 2, 3 *pl. f.*  
which becomes  
הִקְטְלוּ.

<sup>1</sup> This column may be  
also written defectively, e.g.  
קָטַלְתִּי, &c. <sup>2</sup> The first syll.  
throughout imperative is  
half-open, e.g. קָטַלְתִּי.



## REGULAR VERB. § 31.

Lamedh He verbs, p. 229.

		3 a.				Pi'el
i. s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.		
קטלתי	קטלו	קטלתם	קטלנו	קטל		
—	קטלתי כבד'	קטלתיו	—	קטלתי		
קטלתיך	קטלך	—	קטלנוך	קטלך		
קטלתיה	קטלה	—	&c.	קטלה		
קטלתיהו	קטלהו	&c.	as 3 pl.	קטלו		
קטלתי	קטלה	as 3 pl.	—	קטלה		
—	קטלנו	—	—	קטלנו		
קטלתיכם	—	—	—	קטלכם		
קטלתיכן	—	—	—	קטלכן		
קטלתים	קטלם	—	—	קטלם		
קטלתיזן	קטלזן	—	—	קטלזן		

*Impf. and imper. with nān enery.*

קטלני	קטלני
קטלני	קטלני
קטלני	קטלני
קטלני	קטלני
קטלני	קטלני
קטלני	קטלני

*Infin. cstr.*

קטל	קטל	קטל
קטלני	קטלני	קטלני
קטלך	קטלך	קטלך
קטלה	קטלה	קטלה
קטלנו	קטלנו	קטלנו
קטלכם	קטלכם	קטלכם
קטלכן	קטלכן	קטלכן
קטלם	קטלם	קטלם
קטלזן	קטלזן	קטלזן

For the use and meaning of these suff.  
see § 31. 9 a.

The first syll. is half-open: e.g. כתבו,  
except before ה and כם, where it is closed,  
e.g. כתבוהו, כתבוהו; cf. § 31. 3 c.

## PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	(נָגַשׁ)	נָפַל	נִגַּשׁ	הִנְגִּישׁ	הִנְגַּשׁ
3 f.			נִגַּשָּׁה	הִנְגִּישָׁה	הִנְגַּשָּׁה
2 m.			נִגַּשְׁתָּ	הִנְגִּישְׁתָּ	הִנְגַּשְׁתָּ
<i>Impf. Sing.</i> 3 m.	יִגַּשׁ	יִפֹּל	יִנְגַּשׁ	יִנְגִּישׁ	יִנְגַּשׁ
3 f.	תִּגַּשׁ	תִּפֹּל	&c.	תִּנְגִּישׁ	
2 m.	תִּגַּשׁ	תִּפֹּל		תִּנְגִּישׁ	
2 f.	תִּגַּשִּׁי	תִּפֹּלִי		תִּנְגִּישִׁי	
1 c.	אִגַּשׁ	אִפֹּל		אִנְגִּישׁ	
<i>Plur.</i> 3 m.	יִגַּשׁוּ	יִפֹּלוּ		יִנְגִּישׁוּ	
3 f.	תִּגַּשְׁנָה	תִּפֹּלְנָה		תִּנְגִּישְׁנָה	
2 m.	תִּגַּשׁוּ	תִּפֹּלוּ		תִּנְגִּישׁוּ	
2 f.	תִּגַּשְׁנָה	תִּפֹּלְנָה		תִּנְגִּישְׁנָה	
1 c.	נִגַּשׁ	נִפֹּל		נִנְגִּישׁ	
<i>Imp. Sing.</i> 2 m.	בֹּשׁ (בִּשְׁה)	נִפֹּל	הִנְגַּשׁ	הִנְגִּישׁ	
2 f.	בֹּשִׁי	נִפֹּלִי	הִנְגַּשִּׁי	הִנְגִּישִׁי	
<i>Plur.</i> 2 m.	בֹּשׁוּ	נִפֹּלוּ	הִנְגַּשׁוּ	הִנְגִּישׁוּ	wanting
2 f.	בֹּשְׁנָה	נִפֹּלְנָה	הִנְגַּשְׁנָה	הִנְגִּישְׁנָה	
<i>Juss.</i> 3 sing.				יִנְגִּישׁ	
<i>waw cons. impf.</i>				וַיִּנְגִּישׁ	
<i>Cohort.</i> 1 sing.	אִנְגַּשְׁהָ			אִנְגִּישָׁה	
<i>waw cons. perf.</i>	וַיִּנְגַּשְׁתָּ				
<i>Inf. cstr.</i>	נִגַּשְׁתָּ	נִפֹּל	הִנְגַּשׁ	הִנְגִּישׁ	הִנְגַּשׁ
<i>absol.</i>	נִגֹּשׁ	נִפֹּל	הִנְגַּשׁ	הִנְגִּישׁ	הִנְגַּשׁ
<i>Part. act.</i>	נִגֵּשׁ	נִפֹּל	נִגַּשׁ	מִנְגִּישׁ	
<i>pass.</i>	נִגֻּשׁ	—			מִנְגַּשׁ

## PE NUN VERB. § 33.

	Qal	Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	נָחַן	לָקַח	לָקַח
3 f.	נָחְנָה	לָקַחְהָ	
2 m.	נָחַתָּה	לָקַחְתָּהּ	
2 f.	נָחַתְּ	&c.	
1 c.	נָחַתִּי		
<i>Plur.</i> 3 c.	נָחְנוּ		
2 m.	נָחַתְּם		
2 f.			
1 c.	נָחַנִּי		
<i>Impf. Sing.</i> 3 m.	יִנְחֵן	יִקַּח	יִקַּח, יִלָּקַח, יִנָּחֵן
3 f.	תִּנְחֵן	תִּקַּח	
2 m.	תִּנְחֹךְ	תִּקַּח	
2 f.	תִּנְחִי	תִּקַּחִי	
1 c.	אֶנְחֶנָּה	אֶקַּח	
<i>Plur.</i> 3 m.	יִנְחֹנוּ	יִקַּחוּ	
3 f.			
2 m.	תִּנְחֹנוּ	תִּקַּחוּ	
2 f.			
1 c.	נִנְחֵן	נִקַּח	
<i>Imp. Sing.</i> 2 m.	נַח, תִּנְחֶנָּה	קַח, קַחְהָ	
2 f.	תִּנְחִי	קַחִי	
<i>Plur.</i> 2 m.	תִּנְכוּ	קַחוּ	
2 f.			
<i>Juss.</i> 3 sing.	יִנְחֵן	יִקַּח	
<i>waw cons. impf.</i>	וַיִּנְחֵן	וַיִּקַּח	
<i>Inf. cstr.</i>	נִחֵן (נָחֵן)	נִחֵן	נִלָּקַח, הִנָּחֵן
<i>abs.</i>	נִחֹךְ	לָקוּחַ	הִנָּחֵן
<i>Part. act.</i>	נִחֵן	לָקַח	
<i>pass.</i>	נִחֵן	לָקוּחַ	נִחֵן

## PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	חָתַם	חָסַם	נִחְתַּם
3 f.	עִמְדָה		נִעְמְדָה
2 m.	עִמְדָתָ		נִעְמְדָתָ
2 f.	עִמְדָתְ		נִעְמְדָתְ
1 c.	עִמְדָתִי		נִעְמְדָתִי
<i>Plur.</i> 3 c.	עִמְדוּ		נִעְמְדוּ
2 m.	עִמְדַתֶם		נִעְמְדַתֶם
2 f.	עִמְדַתְן		נִעְמְדַתְן
1 c.	עִמְדָנוּ		נִעְמְדָנוּ
<i>Impf. Sing.</i> 3 m.	יַחְתֵּם	יַחְסֵם	יִנְחֹתֵם
3 f.	תַּעֲמֹד	תַּחְסֹךְ	תִּנְחֹתֵם
2 m.	תַּעֲמֹד	תַּחְסֹךְ	תִּנְחֹתֵם
2 f.	תַּעֲמְדִי	תַּחְסְרִי	תִּנְחֹתֵי
1 c.	אֶעֱמֹד	אֶחְסֹךְ	אֶנְחֹתֵם
<i>Plur.</i> 3 m.	יַעֲמְדוּ	יַחְסְקוּ	יִנְחֹתוּ
3 f.	תַּעֲמֹדְנָה	תַּחְסֹקְנָה	תִּנְחֹתְנָה
2 m.	תַּעֲמְדוּ	תַּחְסְקוּ	תִּנְחֹתוּ
2 f.	תַּעֲמֹדְנָה	תַּחְסֹקְנָה	תִּנְחֹתְנָה
1 c.	נֶעֱמֹד	נֶחְסֹךְ	נִנְחֹתֵם
<i>Imp. Sing.</i> 2 m.	עֲמֹד	חָסֵךְ	חִנְחֹתֵם
2 f.	עֲמְדִי	חֲסְרִי	חִנְחֹתֵי
<i>Plur.</i> 2 m.	עֲמְדוּ	חֲסְקוּ	חִנְחֹתוּ
2 f.	עֲמֹדְנָה	חֲסֹקְנָה	חִנְחֹתְנָה
<i>Juss.</i> 3 sing.			
<i>waw cons. impf.</i>	וַיַּעֲמֹד	וַיַּחְסֹךְ	
<i>Cohort.</i> 1 sing.	אֶעֱמֹדָה		
<i>waw cons. perf.</i>	וַעֲמַדְתָּ		
<i>Inf. cstr.</i>	עֹמֵד		חֹמֵד
<i>absol.</i>	עֹמֵד		נִעְמֹד
<i>Part. act.</i>	עֹמֵד		נִעְמֵד
<i>pass.</i>	עֹמֵד		

## VERB. § 34.

## PE 'ALEPH. § 35

Hiph.	Hoph.	Qal
הֶעֱמִיד הַחֲתָנִים	הֶעֱמַד הַחֲתָנִים	אָכַל
הֶעֱמִידָהּ	הֶעֱמָדָהּ	יֹאכֵל
הֶעֱמִידָתָּ	הֶעֱמָדָתָּ	תֹּאכֵל
הֶעֱמִידָתָּ	הֶעֱמָדָתָּ	תֹּאכֵל
הֶעֱמִידָתִי	הֶעֱמָדָתִי	תֹּאכְלִי
הֶעֱמִידוּ	הֶעֱמָדוּ	אָכַל
הֶעֱמִידוּם	הֶעֱמָדוּם	יֹאכְלוּ
הֶעֱמִידוּן	הֶעֱמָדוּן	תֹּאכְלוּנָהּ
הֶעֱמִידוּ	הֶעֱמָדוּ	תֹּאכְלוּ
יַעֲמִיד	יַעֲמִיד	תֹּאכְלוּנָהּ
תַּעֲמִיד	תַּעֲמִיד	נֹאכֵל
תַּעֲמִיד	תַּעֲמִיד	אָכַל
תַּעֲמִידִי	תַּעֲמִידִי	אָכְלִי
אֶעֱמִיד	אֶעֱמִיד	אָכְלוּ
יַעֲמִידוּ	יַעֲמִידוּ	אָכְלוּנָהּ
תַּעֲמִידָהּ	תַּעֲמִידָהּ	
תַּעֲמִידוּ	תַּעֲמִידוּ	
תַּעֲמִידָהּ	תַּעֲמִידָהּ	
נֶעֱמִיד	נֶעֱמִיד	
הֶעֱמַד		
הֶעֱמִיד־		
הֶעֱמִידוּ	wanting	
הֶעֱמִידָהּ		
יַעֲמַד		
יַעֲמַד		יֹאכֵל (יֹאמַד)
אֶעֱמִידָהּ		אָכְלָהּ
וְהֶעֱמַדְתָּ		
&c. הֶעֱמִיד		אָכַל
הֶעֱמַד	&c. הֶעֱמַד	אָכְלוּ
&c. מַעֲמִיד		אָכַל
	&c. מַעֲמַד	אָכְלוּ

## 'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	נָחַם (נָחַם)	נִחַם נָחַם
3 f.	נִחְמָה	נִחְמָה
2 m.	נָחַמְתָּ	נִחְמַמְתָּ
2 f.	נָחַמְתְּ	נִחְמַמְתְּ
1 c.	נִחְמַמְתִּי	נִחְמַמְתִּי
<i>Plur.</i> 3 c.	נִחְמָמוּ	נִחְמָמוּ
2 m.	נִחְמַמְתֶּם	נִחְמַמְתֶּם
2 f.	נִחְמַמְתֶּן	נִחְמַמְתֶּן
1 c.	נִחְמַמְנוּ	נִחְמַמְנוּ
<i>Impf. Sing.</i> 3 m.	יִנְחֹם	יִנְחֹם יִנְחֹם
3 f.	תִּנְחֹם	תִּנְחֹם
2 m.	תִּנְחֹם	תִּנְחֹם
2 f.	תִּנְחֹמִי	תִּנְחֹמִי
1 c.	אִנְחֹם	אִנְחֹם
<i>Plur.</i> 3 m.	יִנְחֹמוּ	יִנְחֹמוּ
3 f.	תִּנְחֹמְנָה	תִּנְחֹמְנָה
2 m.	תִּנְחֹמוּ	תִּנְחֹמוּ
2 f.	תִּנְחֹמְנָה	תִּנְחֹמְנָה
1 c.	נִנְחֹם	נִנְחֹם
<i>Imp. Sing.</i> 2 m.	שָׁחַם	הִשְׁחִים הִשְׁחִים
2 f.	שָׁחַמִי	הִשְׁחִמִי
<i>Plur.</i> 2 m.	שָׁחֲמוּ	הִשְׁחֲמוּ
2 f.	שָׁחֲמוּנָה	הִשְׁחֲמוּנָה
<i>Juss.</i> 3 sing.	יִשְׁחַם	&c.
<i>waw cons. impf.</i>	וַיִּשְׁחַם	&c.
<i>impf. with suff.</i>	יִשְׁחַמְנִי	&c.
<i>Inf. cstr.</i>	שָׁחַם	הִשְׁחִים הִשְׁחִים
<i>absol.</i>	שָׁחַח	נִשְׁחַח
<i>Part. act.</i>	שָׁחַם	נִשְׁחַח נָחַם
<i>pass.</i>	שָׁחַח	



VERBS. § 36.

Pi'el		Pu'al		Hithp.
בָּרַךְ נָחַם		בָּרַךְ נָחַם		הִתְנַחֵם הִתְבָּרַךְ
בִּרְכָה		בִּרְכָה		הִתְבָּרַכְה
בִּרְכַת		בִּרְכַת		הִתְבָּרַכְתָּ
בִּרְכַת		בִּרְכַת		הִתְבָּרַכְתָּ
בִּרְכָתִי		בִּרְכָתִי		הִתְבָּרַכְתִּי
בִּרְכּוּ		בִּרְכּוּ		הִתְבָּרְכוּ
בִּרְכָתֶם		בִּרְכָתֶם		הִתְבָּרַכְתֶּם
בִּרְכָתָן		בִּרְכָתָן		הִתְבָּרַכְתָּן
בִּרְכָנוּ		בִּרְכָנוּ		הִתְבָּרַכְנוּ
יְבָרַךְ יִנְחֵם		יְבָרַךְ יִנְחֵם		יִתְבָּרַךְ יִתְנַחֵם
תְּבָרַךְ		תְּבָרַךְ		תִּתְבָּרַךְ
תְּבָרַךְ		תְּבָרַךְ		תִּתְבָּרַכְה
תְּבָרְכִי		תְּבָרְכִי		תִּתְבָּרְכִי
אֲבָרַךְ		אֲבָרַךְ		אִתְבָּרַךְ
יְבָרְכּוּ		יְבָרְכּוּ		יִתְבָּרְכּוּ
תְּבָרִכְנָה		תְּבָרִכְנָה		תִּתְבָּרִכְנָה
תְּבָרְכּוּ		תְּבָרְכּוּ		תִּתְבָּרְכּוּ
תְּבָרִכְנָה		תְּבָרִכְנָה		תִּתְבָּרִכְנָה
נִבְרַךְ		נִבְרַךְ		נִתְבָּרַךְ
בָּרַךְ נָחַם				הִתְנַחֵם הִתְבָּרַךְ
בִּרְכִי				הִתְבָּרְכִי
בִּרְכּוּ				הִתְבָּרְכּוּ
בִּרְכְנָה				הִתְבָּרִכְנָה
נָחַם בָּרַךְ		נָחַם בָּרַךְ		הִתְנַחֵם הִתְבָּרַךְ
מִנְחָם מִבְּרַךְ		מִנְחָם מִבְּרַךְ		מִתְנַחֵם מִתְבָּרַךְ

## LAMEDH GUTTURAL

	Qal	Niph.	Pi' al
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלַחְהָ	שִׁלְחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>war cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf. cstr.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>absol.</i>	שְׁלֹחַ	נִשְׁלַח	שְׁלַח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלֵחַ	מִשְׁלֵחַ
<i>pass.</i>	שְׁלֻחַת		

## VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיַּח	הִשְׁלַח
שָׁלַחָה	הִשְׁתַּלַּחָה	הִשְׁלִיַּחָה	הִשְׁלַחָה
שָׁלַחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלִיַּחְתָּ	הִשְׁלַחְתָּ
שָׁלַחְתָּה	הִשְׁתַּלַּחְתָּה	הִשְׁלִיַּחְתָּה	הִשְׁלַחְתָּה
&c.	&c.	הִשְׁלִיַּחְתִּי	&c.
		הִשְׁלִיַּחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחְנוּ	
שָׁלַחְתִּי	הִשְׁתַּלַּחְתִּי	יִשְׁלַיִח	יִשְׁלַח
		תִּשְׁלַיִח	
		תִּשְׁלַיִחַה	
		תִּשְׁלַיִחֶיךָ	
		אִשְׁלַיִח	
		יִשְׁלַיַּחוּ	
		תִּשְׁלַחְנָה	
		תִּשְׁלַחְנֶיךָ	
		תִּשְׁלַחְנָה	
		נִשְׁלַיִח	
	הִשְׁתַּלַּחְתָּ	הִשְׁלַח	
wanting		הִשְׁלִיַּחְתָּ	wanting
		הִשְׁלִיַּחְתָּה	
		הִשְׁלַחְתָּה	
		יִשְׁלַח	
		יִשְׁלַחְתָּ	
	הִשְׁתַּלַּחְתָּ	הִשְׁלִיַּחְתִּי	
	מִשְׁתַּלַּחְתָּ	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם
מִשְׁלַח	מִשְׁתַּלַּח	מִשְׁלַיִח	מִשְׁלַח

## LAMEDH 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	לָמַד	לָמַד	נִלְמַד
3 f.	לָמַדָּה	לָמַדָּה	נִלְמַדָּה
2 m.	לָמַדְתָּ	לָמַדְתָּ	נִלְמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	נִלְמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	נִלְמַדְתִּי
<i>Plur.</i> 3 c.	לָמַדוּ	לָמַדוּ	נִלְמַדוּ
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	נִלְמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	נִלְמַדְתֶּן
1 c.	לָמַדְנוּ	לָמַדְנוּ	נִלְמַדְנוּ
<i>Impf. Sing.</i> 3 m.	יִלְמַד	&c.	יִלְמַד
3 f.	יִלְמַדָּה	יִלְמַדָּה	יִלְמַדָּה
2 m.	יִלְמַדְתָּ		יִלְמַדְתָּ
2 f.	יִלְמַדְתְּ		יִלְמַדְתְּ
1 c.	אִלְמַדְתִּי		אִלְמַדְתִּי
<i>Plur.</i> 3 m.	יִלְמַדוּ		יִלְמַדוּ
3 f.	יִלְמַדְנָה		יִלְמַדְנָה
2 m.	יִלְמַדְתֶּם		יִלְמַדְתֶּם
2 f.	יִלְמַדְתֶּן		יִלְמַדְתֶּן
1 c.	נִלְמַדְנוּ		נִלְמַדְנוּ
<i>Imp. Sing.</i> 2 m.	לָמַד		הִלְמַד
2 f.	לָמַדִּי		הִלְמַדִּי
<i>Plur.</i> 2 m.	לָמַדוּ		הִלְמַדוּ
2 f.	לָמַדְנָה		הִלְמַדְנָה
<i>Juss.</i> 3 sing.			
waw cons. <i>impf.</i>			
waw cons. <i>perf.</i>	וַיִּלְמַד		&c.
<i>impf. with suff.</i>	יִלְמַדִּי		
<i>Inf. cstr.</i>	לְלַמֵּד		הִלְמַדֵּד
<i>absol.</i>	מְלַמֵּד		נִמְלֵד
<i>Part. act.</i>	לֹמֵד	מִלְמֵד	נִלְמָד
<i>pass.</i>	לְלֻמָּד		

## VERBS. § 38.

Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
מִצָּא	מִצָּא	הִתְמַצָּא	הִמְצִיא	הִמְצָא
מִצָּאָה	מִצָּאָה	as	הִמְצִיאָה	הִמְצָאָה
מִצָּאֶת	מִצָּאֶת	Pi.	הִמְצִיאתָ	הִמְצָאֶת <sup>1</sup>
&c.	&c.		הִמְצִיאתָ	as
			הִמְצִיאתִי	Pu.
			הִמְצִיאוּ	
			הִמְצִיאתֶם	
			הִמְצִיאתֶן	
			הִמְצִיאוּנִי	
יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצִיא	יִמְצָא
as	as	as	יִמְצִיאָה	as
Niph.	Qal	Niph.	יִמְצִיאתָ	Qal
			יִמְצִיאתִי	
			יִמְצִיאוּ	
			יִמְצִיאתֶם	
			יִמְצִיאתֶן	
			יִמְצִיאוּנִי	
			יִמְצִיאוּ	
מִצָּא		הִתְמַצָּא	הִמְצִיא	
	wanting		הִמְצִיאָה	wanting
			הִמְצִיאתָ	
			הִמְצִיאתִי	
			הִמְצִיאוּ	
			הִמְצִיאתֶם	
			הִמְצִיאתֶן	
			הִמְצִיאוּנִי	
מִצָּא		הִתְמַצָּא	הִמְצִיא	הִמְצָא
מִצָּא			הִמְצִיאָה	
מִמְצָא	מִמְצָא	מִתְמַצָּא	מִמְצִיא	מִמְצָא

<sup>1</sup> Or possibly מִצָּאָה, הִמְצָאָה, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *a*. (Ez. 40. 4.)

## PE YODH AND PE

	Verbs פ' ו'.			
	Qal			Niph.
<i>Perf. Sing.</i> 3 m.	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּח
3 f.				נִשְׁבְּחָה
2 m.				נִשְׁבַּחְתָּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יֹרֵא	יֹרֵשׁ	יִשְׁבַּח
3 f.	תֹּשֵׁב			תִּשְׁבַּח
2 m.	תֹּשֵׁב			תִּשְׁבַּח
2 f.	תִּשְׁבְּכִי			תִּשְׁבְּכִי
1 c.	אֲשֵׁב			אֲשֵׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִשְׁבְּחוּ
3 f.	תִּשְׁבְּכֶנָּה			תִּשְׁבְּכֶנָּה
2 m.	תִּשְׁבְּבוּ			תִּשְׁבְּבוּ
2 f.	תִּשְׁבְּכֶנָּה			תִּשְׁבְּכֶנָּה
1 c.	נִשְׁבַּח			נִשְׁבַּח
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	יָרָא	רֵשׁ (רֵשׁ)	הִשְׁבַּח
2 f.	שְׁבִי			הִשְׁבְּכִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִשְׁבְּבוּ
2 f.	שְׁבְּנָה			הִשְׁבְּכֶנָּה
<i>Juss.</i> 3 sing.				
<i>waw cons. impf.</i>	וַיֹּשֵׁב		וַיִּרְשׁ	
<i>Cohort.</i> 1 sing.	אֲשַׁבְּחָה			
<i>Impf. in a with suff.</i>	יִשְׁבְּכִי	<i>Imper.</i> רִצְּהָה		
<i>Infinit. cstr.</i>	שִׁבַּח	יִרְאָה <sup>1</sup>	רִשָּׁח	הִשְׁבַּח
<i>absol.</i>	יִשְׁבֹּב		יִרְשֹׁב	
<i>Part. act.</i>	יֹשֵׁב	יָרָא	יֹרֵשׁ	נִשְׁבַּח
<i>pass.</i>	יֹשְׁבוּב		יֹרֵשׁ	

<sup>1</sup> Very rarely יִרְאָה.



## WAW VERBS. § 39.

		Verbs פ"י		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	נָקַח	הִנִּיחַ	יָצַח	נָצַח	הִצִּית
הוֹשִׁיבָה	הוֹשֵׁבָה		הִנִּיחָהּ	יָצַח		
הוֹשִׁיבִי	הוֹשֵׁבִי		הִנִּיחָהּ			
&c.	&c.		&c.			
יֹשֵׁב	יֹשֵׁב	יִנָּח	יִנָּח	יָצַח		הִצִּית
הוֹשִׁיב		תִּנָּח	תִּנָּח	יָצַח		
הוֹשִׁיב		תִּנָּח	תִּנָּח			
הוֹשִׁיבִי		תִּנָּחִי	תִּנָּחִי			
&c.		אִנָּח	אִנָּח			
		יִנָּחוּ	יִנָּחוּ			
		תִּנָּחֶנּהּ	תִּנָּחֶנּהּ			
		תִּנָּחוּ	תִּנָּחוּ			
		תִּנָּחֶנּהּ	תִּנָּחֶנּהּ			
		נִנָּח	נִנָּח			
הוֹשֵׁב			הִנָּח			
הוֹשִׁיבִי			הִנָּחִי			
הוֹשִׁיבוּ			הִנָּחוּ			
הוֹשִׁיבָה			הִנָּחָהּ			
יֹשֵׁב			נִנָּח			נָצַח
יֹשֵׁבִי			נִנָּחִי			
הוֹשִׁיב	הוֹשֵׁב		הִנִּיחַ			
הוֹשִׁיבִי			הִנָּחִי			
מֹשִׁיב		יִנָּח	מִינָח			מִצִּית
מֹשִׁיבִי		יִנָּחִי				
מֹשִׁיבוּ	מֹשֵׁבוּ					

## 'AYIN WAW AND

## Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בָּשׂ
3 f.	קָמָה	מָתָה	בָּשָׂה
2 m.	קָמַתָּ	מָתָה	בָּשַׂתָּ
2 f.	קָמַתְּ	מָתְּ	בָּשַׂתְּ
1 c.	קָמַתִּי	מָתִי	בָּשַׂתִּי
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בָּשׂוּ
2 m.	קָמַתֶּם	מָתֶם	בָּשַׂתֶּם
2 f.	קָמַתְּוּ	מָתְוּ	בָּשַׂתְּוּ
1 c.	קָמַנִי	מָתַנִי	בָּשַׂנִי
<i>Impf. Sing.</i> 3 m.	יָקִים	יָמוּת	יָבוֹשׁ
3 f.	תָּקִים		תָּבוֹשׁ
2 m.	תָּקִים		תָּבוֹשׁ
2 f.	תָּקִימִי		תָּבוֹשִׁי
1 c.	אָקִים		אָבוֹשׁ
<i>Plur.</i> 3 m.	יָקִימוּ		יָבוֹשׁוּ
3 f.	תָּקִימֶינָה		תָּבוֹשְׁנָה
2 m.	תָּקִימוּ		תָּבוֹשׁוּ
2 f.	תָּקִימֶינָה		תָּבוֹשְׁנָה
1 c.	נָקִים		נָבוֹשׁ
<i>Imp. Sing.</i> 2 m.	קִים	מוּת	בוֹשׁ
2 f.	קִימִי		בוֹשִׁי
<i>Plur.</i> 2 m.	קִימוּ		בוֹשׁוּ
2 f.	קִימֶינָה		בוֹשְׁנָה
<i>Juss.</i> 3 sing.	יָקִם		יָבוֹ
<i>waw cons. impf.</i>	וַיָּקִם		וַיָּבוֹ
<i>Cohort.</i> 1 sing.	אֶקְיֶמָה		אֶבְיֶנָה
<i>waw cons. perf.</i>	וַקָּמָה		וַבִּשָּׂה
<i>Inf. estr.</i>	קִים	מוּת	בוֹשׁ
<i>absol.</i>	קִים	מוּת	בוֹשׁ
<i>Part. act.</i>	קָמָה	מָת	בָּשׂ
<i>pass.</i>	קָמוּהָ		(בוֹן בִּין)

YODH VERBS. § 40.

[illegible]

<sup>1</sup> The only examples of 2 pl. have *δ*, not *α*.

## VERBS DOUBLE

## Qal

	<i>act.</i>		<i>stat.</i>	
<i>Perf. Sing.</i> 3 m.	סָבַב (סָב)		קָל	מָל
3 f.	סָבְבָה (סָבָה)		קָלָה	&c.
2 m.	סָבֹחַ		קָלֹחַ	
2 f.	סָבוּחַ		קָלוּחַ	
1 c.	סָבוּחִי		קָלוּחִי	
<i>Plur.</i> 3 c.	סָבְבוּ (סָבוּ)		קָלוּ	
2 m.	סָבוּחִם		קָלוּחִם	
2 f.	סָבוּחוֹן		קָלוּחוֹן	
1 c.	סָבוּחִי		קָלוּחִי	
<i>Impf. Sing.</i> 3 m.	יָסַב	יָסַב	יָקַל	יָמַל
3 f.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 m.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 f.	תָּסַבִּי	תָּסַבִּי	תָּקַלִּי	תָּמַלִּי
1 c.	אָסַב	אָסַב	אָקַל	אָמַל
<i>Plur.</i> 3 m.	יָסְבוּ	יָסְבוּ	יָקֻלוּ	יָמֻלוּ
3 f.	תָּסַבְיָה	תָּסַבְיָה	תָּקַלְיָה	תָּמַלְיָה
2 m.	תָּסַבוּ	תָּסַבוּ	תָּקֻלוּ	תָּמֻלוּ
2 f.	תָּסַבְיָה	תָּסַבְיָה	תָּקַלְיָה	תָּמַלְיָה
1 c.	נָסַב	נָסַב	נָקַל	נָמַל
<i>Imp. Sing.</i> 2 m.	סַב			
2 f.	סַבִּי			
<i>Plur.</i> 2 m.	סַבוּ			
2 f.	סַבְיָה			
<i>Juss.</i> 3 sing.	יָסַב	יָסַב	יָקַל	&c.
<i>waw cons. impf.</i>	וַיָּסַב	וַיָּסַב	וַיָּקַל	
<i>Cohort.</i> 1 sing.	אָסַבְהָ	אָסַבְהָ	&c.	
<i>waw cons. perf.</i>	וַסְבֹּחַ			
<i>Inf. cstr.</i>	סַב		קַל	קַל
<i>absol.</i>	סָבוּב		קָלוּל	
<i>Part. act.</i>	סוֹבֵב		קֹלֵה	
<i>pass.</i>	סָבוּר			

## 'AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבָּה	הוּסְבָה
נִסְבוֹת	הִסְבוֹת	הוּסְבוֹת
נִסְבוֹת	הִסְבוֹת	&c.
נִסְבוֹתִי	הִסְבוֹתִי	
נִסְבִּי	הִסְבִּי	
נִסְבוֹתָם	הִסְבוֹתָם	
נִסְבוֹתָן	הִסְבוֹתָן	
נִסְבוֹתֵי	הִסְבוֹתֵי	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תִּסְבִּי	תִּסְבִּי	
אָסַב	אָסַב	
יָסְבִי	יָסְבִי	
תִּסְבִּינָה	תִּסְבִּינָה	
תִּסְבִּי	תִּסְבִּי	
תִּסְבִּינָה	תִּסְבִּינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הִסְבִּי	הִסְבִּי	
הִסְבִּי	הִסְבִּי	
הִסְבִּינָה	הִסְבִּינָה	
	יָסַב	
	וַיָּסַב	
הָסַב	הָסַב	הוּסַב
הִסְבִּי	הִסְבִּי	
מָסַב מְסַבָּה	מָסַב מְסַבָּה	מָסַב מְסַבָּה
		מִיָּסַב

## Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַל	קוּלַל	הִתְקוּלַל
קָלְקַל	קָלְקַל	הִתְקָלְקַל

like *Pi'el* &c. in the  
Regular Verb.

## LAMEDH HE (LAM. YODH

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִגְלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִגְלַחַה	פָּלְחָה	פָּלְחָה
2 m.	פָּלַחְתָּ	נִגְלַחְתָּ	פָּלַחְתָּ <sup>2</sup>	פָּלַחְתָּ
2 f.	פָּלַחְתְּ	&c. נִגְלַחְתְּ	&c.	&c.
1 c.	פָּלַחְתִּי	נִגְלַחְתִּי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִגְלַחוּ		
2 m.	פָּלַחְתֶּם	נִגְלַחְתֶּם		
2 f.	פָּלַחְתֶּן	נִגְלַחְתֶּן		
1 c.	פָּלַחְנוּ	נִגְלַחְנוּ <sup>1</sup>		
<i>Impf. Sing.</i> 3 m.	יִגְלַח	יִפְלַח	יִנְלַח	יִנְלַח
3 f.	תִּגְלַח	תִּפְלַח		
2 m.	תִּגְלַחְךָ	תִּפְלַחְךָ		
2 f.	תִּגְלַחֲךִי	תִּפְלַחֲךִי		
1 c.	אִגְלַח	אִפְלַח		
<i>Plur.</i> 3 m.	יִגְלְחוּ	יִפְלְחוּ		
3 f.	תִּגְלַיְנָה	תִּפְלַיְנָה		
2 m.	תִּגְלְכוּ	תִּפְלְכוּ		
2 f.	תִּגְלַיְנָה	תִּפְלַיְנָה		
1 c.	נִגְלַחְנָה	נִפְלַחְנָה		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְלַח	פָּלַח פֶּל	
2 f.	פָּלִי	הִפְלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְלְחוּ		
2 f.	פָּלַיְנָה	הִפְלַיְנָה		
<i>Juss.</i> 3 sing. m.	&c. יִגְלֵ	יִפְלֵ	יִנְלֵ	
waw cons. <i>impf.</i>	&c. יִהְיֶה			
waw cons. <i>perf.</i>	וְיִגְלֵ	וְיִפְלֵ		
<i>Inf. cstr.</i>	פָּלֹחַ	הִפְלֹחַ	פָּלֹחַ	פָּלֹחַ
absol.	פָּלַח	נִגְלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלֹחַ	נִגְלֹחַ	מִפְלֹחַ	
pass.	פָּלֹחַ	נִגְלֹחַ		מִנְלֹחַ
stat.	פָּלַח	נִגְלַח		

<sup>1</sup> 1 pl. Niph. always t.



AND WAW VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְגַּלָּה	הִגְלָה	הִגְלָה	<i>Perf. Sing.</i> 1 c. פָּלַח בְּ
הִתְגַּלְּתָה	הִגְלַתָּה	הִגְלַתָּה	2 m. פָּלַחְךָ
הִתְגַּלְּתִּי	הִגְלַתִּי	הִגְלַתִּי	2 f. פָּלַחְךָ
			3 m. פָּלַחְהוּ
			3 f. פָּלַחְהָ
			<i>Plur.</i> 1 c. פָּלַחְנוּ
			2 m.
			2 f.
			3 m. פָּלַחְם
			3 f.
יִתְגַּלָּה	יִגְלָה	יִגְלָה	<i>Impf. Sing.</i> 1 c. יִגְלֶיךָ
			2 m. יִגְלֶיךָ
			2 f. יִגְלֶיךָ
			3 m. יִגְלֶיהוּ
			3 f. יִגְלֶיהָ
			<i>Plur.</i> 1 c. יִגְלֶנּוּ
			2 m.
			2 f.
			3 m. יִגְלֶם
			3 f.
יִתְגַּלְּתָה	יִגְלֶהָ	—	<i>Imp. Sing.</i> 1 c. פָּלַחְךָ
			3 m. פָּלַחְהוּ
			3 f. פָּלַחְהָ
יִתְגַּלְּתִּי	יִגְלֶנּוּ		<i>Plur.</i> 1 c. פָּלַחְנוּ
	יִגְלֶנּוּ		3 m. פָּלַחְם
הִתְגַּלְּתִּי	הִגְלֶנּוּ	הִגְלֶנּוּ	
הִתְגַּלְּתָה	הִגְלֶהָ	הִגְלֶהָ	
מִתְגַּלְּתָה	מִגְלֶהָ	מִגְלֶהָ	
		מִגְלֶהָ	

<sup>2</sup> 1 sing. Pi. Hiph. Hithp. usually *s*, probably to avoid the threefold *s*;  
e. g. בָּלַחְתִּי

## THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מִים ; when below, it stands after the vowel of the syll., as מִים, except in the case of *holem* and *shureq*, when it is placed under the conson., as יום, רֶחַק. When the accented syll. begins with two conss. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*<sup>1</sup> The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *Pāsūqim*, and the end of each *Pāsūq* is marked by the sign ∴, called *Šōph pasuq* (end of the verse). The accent on the final word is called *Silluq*, its sign being like Methegh.

הָאָרֶץ . . . . . Gen. I. 1.

b) The greatest logical pause within the verse is indicated by a sign ∴ called 'Athnah "breathing," or "rest."

אֱלֹהִים . . . . . Gen. I. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnah, and the one nearer the beginning of the verse by sign ∴ called *Š'gōltā*, as,

בֵּן . . . . . לְרִקְיעַ . . . . . הָרִקְיעַ . . . . Gen. I. 7.

d) If the clause of words lying between *Silluq* and 'Athnah, or between 'Athnah and *Šegolta*, or between 'Athnah and the beginning of the verse, *Šegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign ∴ called *Zāqēph qātōn*, resembling simple sh<sup>e</sup>wa placed over the word,<sup>2</sup> as,

לְמִים . . . . . מִבְּדִיל . . . . . הַמַּיִם . . . . . אֱלֹהִים . . . . . Gen. I. 6.

<sup>1</sup> The accents described in a)—f) are known as disjunctives.

<sup>2</sup> The sign ∴ called *z. gādhōl*, of the same distinctive power, is used when its word is the only word in the accentual clause : as לְחִבְדִּיל Gen. I. 14.

e) *Rēbhā'*, in appearance like *hōlem*, but standing higher, often indicates subdivisions within *zāqēph* sections : as,

וַיֹּאמֶר אֱלֹהִים . . . . הַשָּׁמַיִם . . . . הַלְיָלָה : Gen. I. 14.

f) A distinctive of less power than *Zakeph* is *Ṭiphkhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Šilluq* and *'Athnah*. Its sign  $\underset{\cdot}{\curvearrowright}$  is a line bent backwards, as,

בְּרֵאשִׁית . . . . אֱלֹהִים . . . . הַשָּׁמַיִם . . . . הָאָרֶץ : Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the stops in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop (.), (*b*) to our colon (:), (*c*), (*d*) and (*e*) to our semi-colon (;), and (*f*) to our comma (,).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one conjunctive might have served all distinctives alike. The two most common *conjunctives* are *Mērkhā*  $\underset{\cdot}{\curvearrowleft}$ , which serves *Šilluq* and *Ṭiphkhā*, and *Mānāh*  $\underset{\cdot}{\curvearrowright}$ , which serves *'Athnah* and *Zaqēph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Ṣoph pašūq*; also the great distinction next the end by *'Athnah*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign  $\underset{\cdot}{\curvearrowleft}$ , *Ōlé wəyōrēdh* (sometimes wrongly called *Mērkhā* *Mahpākh* or *M'huppākh*), thus :

יֵשׁב . . . . עֹמֵד . . . . רִשְׁעִים : Ps. I. 1

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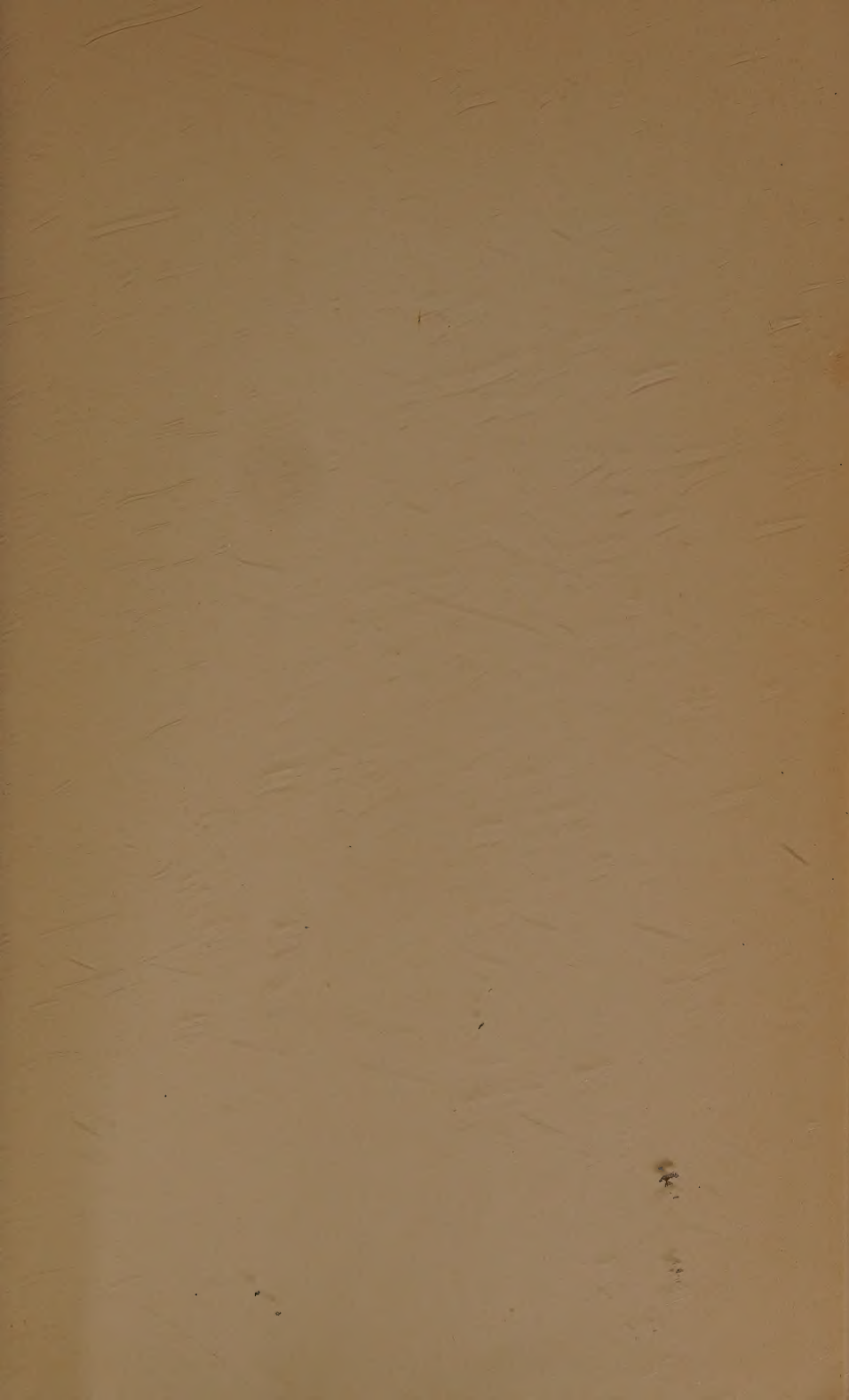
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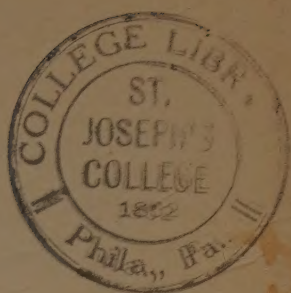














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